Catalogue

OF THE

Arabic and Persian Manuscripts

IN THE

ORIENTAL PUBLIC LIBRARY

AT

BANKIPORE

VOLUME X

(ARABIC MSS.)

THEOLOGY

Prepared by

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PREFACE.

The present is the tenth volume of the Catalogue of Arabic and Persian MSS. in the Oriental Public Library at Bankipore, and the fourth dealing with Arabic MSS. The subject of the volume is Theology, in which important branch of Muslim learning scholars have always received special encouragement at the hands of Caliphs, Sulṭans, Governors and Amirs, to whom the greater part of the works on this subject are consequently dedicated. The collection here catalogued is notable for the number of works on Theology by Indian authors.

The volume has been compiled by Maulavi Abdul Hamid, who is to be congratulated on the success with which he has traced the original texts, especially in the case of those glosses and annotations that, beginning without a preface, did not indicate what texts they are dealing with. He has also succeeded, by a careful and painstaking examination of the MSS. and the marginal notes contained in them, and of works of reference, in identifying the title and authorship of several works, where particulars of these were not to be found in the MSS. themselves.

The volume contains notices of 161 MSS., including 3 MSS. of mixed contents, which comprise altogether 21 treatises.

Among old and rare MSS. described in the volume, the following deserve special notice :—

No. 493. Giyâs̱ al Umam, a very rare work on Imâmat and Khilâfat, by Imâm al Ḥaramain, a prominent author of the 5th Century A.H. Dedicated to Niẓâm al Mulk, the famous Minister of Baġdâd.

No. 518. An old and valuable copy of a commentary on Muḥaṣṣal. The MS. belonged at one time to the Royal Library of Sulṭân Shâh Rukh (A H. 807–850 = A.D. 1404–1440) of the Timurid dynasty.

No. 521. A very old and beautiful embellished copy of a commentary on Ṭawâli', made in A.H. 740, nine years before

the commentator's death. The commentary was dedicated to Amîr Qauṣûn, Viceroy of Egypt.

No. 528. A very old copy of Minhâj as Sunnah, made in A.H. 811 for the Royal Library of Malik Nâṣir Aḥmad (A.H. 803–829 = A.D. 1400–1426), one of the kings of the Rasulid dynasty. The MS. was for some time in the Ṣan'â Library of Yaman for a brief account of which see Library Catalogue, volume v, part ii, No. 305.

No. 540. A beautiful copy of a gloss on the first part of Sharḥ al Mawâqif, by Mir Zâhid (*d.* A.H. 1101 = A.D. 1689), transcribed in or before A.H. 110?. Dedicated to Aurangzib.

No. 564. An autograph copy of an exceedingly valuable and voluminous work on Sunni theology, believed to be unique. Dated A.H. 810.

No. 569. 'Iṣmat al Anbiyâ,' a very rare work on the sinlessness of the prophets, by 'Abdallâh bin Shamsaddîn al Anṣârî (*d.* A.H. 990 = A.D. 1582), a Ṣûfî and scholar of India. Dedicated to Prince Mu'izzaddîn Kâmrân (*d.* A.H. 964 = A.D. 1556). Dated A.H. 1133.

No. 584. A rare Arabic translation of Tuḥfa Iṣnâ 'Ashariyah, a famous Persian work on theology.

No. 588. A rare commentary on Taṭfîf, the work of 'Abdal'azîz, the successor of Muḥammad bin 'Abdalwahhâb as leader of the Wahhâbî school.

No. 595. A very valuable copy of a commentary on Tajrîd made by Sirâjaddin al Hindî (*d.* A.H. 773 = A.D. 1371), an Indian scholar and a pupil of the commentator, afterwards Chief Justice of Cairo.

No. 609. A copy of an annotation of Dawwâni, by Mirzâjân. Transcribed by a famous scholar, Nûrallâh ash Shustarî (*d.* A.H. 1019), the author of the MS. No. 623. Dated A.H. 982.

No. 622. A rare commentary on a treatise of Ṣadraddîn by his son Ġiyâṣaddin (*d.* A.H. 949 = A.D. 1542). Dated A.H. 1022.

No. 623. A beautiful copy of Iḥqâq al Ḥaqq, compared with a copy revised by the author.

Nos. 631-32. Three volumes of a comprehensive work composed by a group of Shî'a scholars, deputed by Ibrâhim Khân, Governor at different times of Kashmîr, Lahore, Bihar, Bengal and other places.

No. 643. A copy of Majmû'ah. containing 15 treatises on Zaidî theology by scholars of that sect studied by Muḥammad bin Ḥusan, the grandson of Qâsim Manṣûrbillâh (*d.* A.H. 1029= A.D. 1620), a famous Zaidî Amîr and Imâm of the Zaidî sect. The present MS. was for some time in the Ṣan'â Library of Yaman.

This is the second volume that Maulavi Abdul Hamid has contributed to the great Catalogue, vol. v, part i (1920) and part ii (1925), having been his work. Maulavî Abdul Hamid long ago served his apprenticeship to Islamic learning, in the all-important but most difficult domain of theology. With the appearance of this new volume (its publication in the year following the publication of volume v, part ii, is a matter for great congratulation) he is to be accredited a Master. I could wish that I was one of the Caliphs, Sultans, Governors and Amirs referred to in the opening paragraph, that at my hands Maulavi Abdul Hamid might receive some special encouragement. But he has an enduring reward. Dynasties will pass, and many changes will be on the face of the earth, but Islamic theology will endure, and have its students, and Maulavi Abdul Hamid's volumes will be an indispensable part of their apparatus.

IMPERIAL LIBRARY: J. A. CHAPMAN.

Calcutta, 1st May, 1926.

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ARABIC MANUSCRIPTS.

THEOLOGY.

SUNNÎ THEOLOGY.

No. 485.

foll. 3; lines 27; size $9\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{4} \times 4\frac{1}{2}$.

الفقه الاكبر

AL FIQH AL AKBAR.

A well-known manual of Islâmic Theology, containing a brief exposition of the Islâmic faith and doctrines, according to the views of orthodox Muhammadans. The theories and dogmas of certain other Islâmic sects, which originated in the first and in the beginning of the second century A.H., are criticised, directly and indirectly, by the author.

Author: Imâm Abû Ḥanîfa Nu'màn bin Ṣâbit al Kûfî ابو حنيفه نعمان بن ثابت الكوفي (d. A.H. 150 = A.D. 767; see Lib. Cat., vol. v, part i, No. 174), the famous Imâm and founder of the Ḥanafî school.

Beginning:—

هذا كتاب الفقه الاكبر من تاليف الامام الاعظم ابي حنيفة نعمان بن ثابت الكوفي رضي الله عنه ...... قال في اصل التوحيد و ما يصح الاعتقاد عليه يجب ان يقول امنت بالله الخ *

Shibli (a prominent Indian author of our day), in Sîrati Nu'mân, a work on Abû Ḥanîfâ's life, states emphatically (p. 117) that Abû Ḥanîfa is not the author of the present work, though its authorship is generally ascribed to him. This statement he bases on the strength of two principles, viz., درايت (testing the correctness of the fact by a full consideration of the circumstances) and روايت (narration).

So far as narration is concerned, he gives us to understand that no trace of the work is to be found in the 2nd, 3rd and 4th centuries A.H.; and the oldest work, to his knowledge, in which the present composition is mentioned is كتاب الاصول by Bazdawî (*d.* A.H. 482 = A.D. 1089), an author of the 5th century A.H.

In contradiction of the statement referred to above, however, we notice that, besides others, the following standard authors and authorities of the 4th century A.H. held the present work to be a composition of Abû Ḥanîfa, and wrote commentaries on it.

I. Abû Manṣûr Mâturîdî (*d.* A.H. 331 = A.D. 944), a follower of the Ḥanafî school and the founder of the Mâturîdîyah school of theology, composed a commentary, in which he asserts, on the strength of reliable narration, that the work is by Abû Ḥanifa, as appears from the following:—

قال ابو المنصور الماتريدي رحمه الله قد سألتموني اكرمكم الله بالتقوى ان اشرح لكم الفقه الاكبر الذي ينسب الى ابي حنيفه باسانيد صحيحة الخ ٭

II. Abû'l Laiṡ as Samarqandî (*d.* A.H. 383 = A.D. 993), a famous Ḥanafî scholar and a reliable author of his age, composed a commentary on the present work, which he describes as a work of Abû Ḥanîfa. (For copy of the same see Cairo, vol. ii, p. 43.)

Bazdawî does more than mention the work (as stated by Shiblî); he composed a commentary on it. (For a copy of this commentary, see Escur., No. 995).

Shiblî, in the following passage from the work referred to above, actually alleges that all the commentaries on the present work were composed in the 8th century A.H., or in subsequent years:—

اس كتاب كي جتني شرحين هوئين سب اٹهوين صدي مين يا اسكے بعد ٭

It is thus evident from what we have said that Shiblî, on the point of narration, altogether fails to prove his claim, basing it as he does on very imperfect information.

On the point of Dirâyat (درايت), the following unwarranted observations led Shiblî to reject Abû Ḥanîfa's authorship.

I. Shiblî holds that the present work is characterised by a style of writing and by constructions similar to those employed by later scholars; and that such were introduced into the Arabic language long after Abû Ḥanîfa's death.

II. The use of the words جوهر (substance) and عرض (accident), in a philosophical sense, is found in the present work; but according to Shiblî, these words had not come into use in that sense in Abû Ḥanîfâ's time.

III. Though translations of some (Greek) philosophical works into Arabic were made in the reign of the Caliph Manṣûr (A.H. 136–158 = A.D. 754–775), yet no trace of the use of these two words is found in that period.

For the reasons noted below, however, we differ from the foregoing observations and conclusions of Shiblî.

I. Shiblî does not quote any instance from the present work in support of his first observation mentioned above, namely, that the style of writing adopted by the author is of a period later than Abû Ḥanîfa. Hence we may dismiss this observation of Shiblî's as unfounded. On the contrary, we may note that the present work does not follow any systematic arrangement, such as that adopted by the authors of a later period, which fact supports our view that it is by an author of an early period.

II. Shiblî does not support by any quotation his statement that the use of the words referred to above, in their philosophical sense, was unknown in Abû Ḥanîfa's time. The theory of Abû'l Hudail 'Allâf, the founder of the Hudailîyah school of theology, who was born in A.H. 131 and died in A.H. 235, that speech, one of the attributes of God, is accident (ان جميع كلامه اعراض), see fol. 74b of the MS. No. 564 below, indicates that the word عرض came into use some time before. The following passage, however, throws light on the use of the word عرض (accident), in its philosophical sense, in Abû Ḥanîfa's own time:—

نقل ان ابا حنيفة رحمه الله سئل عن الكلام فى الاعراض والاجسام
قال لعن الله عمرو بن عبيد وهو فتح على الناس الكلام في هذا الخ *

(See 'Alî Qârî's Commentary, p. 43.)

From the above passage we learn that 'Umar bin 'Ubaid, the pupil of Wâṣil bin 'Aṭâ' (*d.* A.H. 131 = A.D. 749) and a contemporary of Imâm Abû Ḥanîfa, originated the use of the word عرض, in its philosophical sense. The use of the word عرض (accident) necessarily suggests the use of the complementary word جوهر (substance).

III. Historians tell us, and Shiblî does not deny, that many theological theories were originated in and before Abû Ḥanîfâ's time, and that the Muhammadans were even then divided into a certain number of sects; further, that Imâm Abû Ḥanifa is specially known for his discussion and criticism of other creeds.

It is also admitted by historians that translations of certain philosophical works were made in the reign of the Caliph Manṣûr, who was the contemporary of Abû Ḥanifa; and that the two Mu'tazilî schools of theology were organised in Abû Ḥanifâ's time, viz., the Wâṣilîyah by the above-mentioned Wâṣil bin 'Aṭâ', and the 'Umarîyah by 'Umar bin 'Ubaid, while a work on theology by the same Wâṣil bin 'Aṭâ' was also composed: اول من صنف فى الكلام ابوحذيفة واصل بن عطاء المعتزلي, see Al Awâil, fol. 53[b]. In such circumstances, and without having any direct evidence to the contrary, it is quite unreasonable to say that the use of these two important words, in their philosophical sense, was unknown in Abû Ḥanifa's time. It is also unreasonable to believe that a scholar like Abû Ḥanifa, who is specially known for his treatment of the subject, was ignorant of the use of these two important words. Hence it is evident that we are not precluded on grounds of Dirâyat from holding the present work to be a composition of Abû Ḥanifa. Kardarî (*d.* A.H. 827 = A.D. 1424) in Manâqib, a work on Abû Ḥanifâ's life (recently printed in Hyderabad), tells us (p. 107), in a passage quoted below, that the theory that Abû Ḥanîfa was not the author of the present work, was originated by the Mu'tazilî sect, who claimed Abû Ḥanifa as one of their number, but discovering criticism of their doctrines in the present work, were compelled to start the theory that he was not the author.

فان قلت ليس لابي حنيفة كتاب مصنف قلت هذا كلام المعتزلة
ودعويهم انه ليس له في علم الكلام تصنيف و غرضهم بذلك نفي ان يكون الفقه
الاكبر و كتاب العالم و المتعلم له لانه قد صرح فيهما باكثر قواعد اهل السنة
والجماعة ودعويهم انه من المعتزلة *

This theory, started by the Mu'tazilîs, spread so much in later times that even some Sunnî scholars adopted the same view.

Written in good Naskh. Dated A.H. 826.

Scribe: حافظ محمود بن مولانا نظام الدين الخوارزمي.

No. 486.

foll. 40; lines 19; size 10 × 6½, 7¼ × 3½.

شرح الفقه الاكبر

SHARH AL FIQH AL AKBAR.

A rare commentary on the preceding work, dedicated to Sultân Ulug Beg (A.H. 850—853 = A.D. 1447—1450) of the Timurid dynasty.

By 'Alâ'addîn 'Alî al Bukhârî علاء الدين علي البخاري, a scholar of the 9th century A.H. The works of reference at our command do not enable us to ascertain the date of death of this scholar. Only one other copy of the work is known, viz., that in the Râmpûr Library (see printed list, No. 287); but there is no mention of the date of death of the author. However, the fact that the present commentary was dedicated to Sultân Ulug Beg suggests at once that its author was a scholar of the 9th century A.H. A scholar of the name of 'Alâ'addîn 'Alî, (d. A.H. 879 = A.U. 1474), who was a favourite of the same Sultân and dedicated some of his works to him, is known to us (see No. 598 below); but he is commonly known as Qûshjî.

Beginning:—

الحمد لله الاحد في ذاته الواحد في صفاته ارسل محمدا ......
قصدت ان اشرح نسخة في اصول الدين لاجل تحفة السلطان ...
مغيث الدولة و الدين الغ بيگ ...... قال المفتقر الى الله علاء الدين
على البخاري اصل التوحيد وما يصح الاعتقاد عليه الخ *

Written in Nasta'lîq. Dated A.H. 1087.

No. 487.

foll. 19; lines 19; size 10×6¼; 7½×3½.

شرح الفقه الاكبر

SHARḤ AL FIQH AL AKBAR.

A commentary on Al Fiqh Al Akbar, the preceding work.

By Abû'l Muntahâ Aḥmad bin Muḥammad Al Magnîsâvî ابو المنتهى احمد بن محمد المغنيساوي There is no mention in any catalogue of the date of death of the commentator, or of the century to which he belonged; nor does the present manuscript help us to trace the same. Our copy is without the colophon, but the colophon of the commentary quoted in Ḥâj. Khal., vol. ii, p. 91. which runs thus:— تم الشرح سنة تسع و ثلاثين و تسعمائة, tells us that the commentary was composed in A.H. 939. Hence the commentator was a scholar of the 10th century A.H.

Beginning:—

الحمد لله الذي هدانا الى طريق اهل السنة و الجماعة الخ *

For other copies see Berlin, Nos. 1929—30; Goth., No. 641; Leipzig. No. 1087.

The present commentary has been printed at the Dâ'irat Al Ma'ârif Press, Hyderabad, A.H. 1321.

Written in Nasta'lîq. Dated A.H. 1253.

No. 488.

foll. 118; lines 19; size 10×6½; 7¼×3½.

شرح الفقه الاكبر

SHARḤ AL FIQH AL AKBAR.

A well-known commentary on Al Fiqh Al Akbar, mentioned in almost all the catalogues.

By Mullâ 'Alî Al Qârî ملا على القاري (*d.* A.H. 1014 = A.D. 1605 see Lib. Cat., vol. v, part i, No. 237).

Beginning:—

الحمد لله واجب الوجود ذي الكرم و الفضل و الجود *

The commentary has been lithographed in Delhi, A.H. 1269, as well as at some other presses.

Written in Nasta'liq. Not dated; apparently, 12th century A.H.

No. 489.

foll. 132; lines 19; size 9½ × 6½, 7 × 4.

The Same.

Another copy of the same. Written in good Naskh. Not dated; apparently, 12th century A.H.

No. 490.

foll. 23; lines 25; size 9 × 6; 7 × 4.

الحيدة و الاعتذار

AL ḤAIDAT WA AL I'TIDÂR.

A collection of disputations and debates on a famous theological point, the doctrine of the divine creation of the Qur'ân (خلق القرآن), which took place between the author and Abû 'Abdarraḥmân Al Marîsî (*d.* A.H. 218 = A.D. 833), one of the most prominent Mu'tazili scholars in the court of the Caliph Al Mâ'mûn (A.H. 198-218 = A.D. 813-833). The author, in the preface, tells us that immediately the news reached him that the doctrine referred to above had been given out by Marîsî, he left Mecca for Bâġdâd, with the object of opposing Marîsî and his doctrine. On his arrival in Bâġdâd, he made himself known to the Caliph, and expressed his desire and the object of his visit to him. The Caliph, who was known for his keen interest in theological questions, arranged a debate on the present point between the author and Marîsî. The Caliph himself took the chair, as arbitrator and president of the debate. As we learn from the biographers, the sound and reasonable arguments of the author soon attracted the attention of those attending the debate as well as of the Caliph, and were so highly appreciated by them that cries of احسنت (well done) were showered on the author. The debate continued for ten days. In the end, Marîsî failed to reply to the arguments of the author; and the debate was decided by the Caliph in the latter's favour, who gives us to understand in the present work that

he was rewarded with 10,000 Dinâr by the Caliph, as appears from the following:—

فقال المامون احسنت يا عبد العزيز ثم امرني بعشرة آلاف درهم •

Author: 'Abdal'azîz bin Yaḥyâ bin Muslim Al Kinânî al Mâlikî عبدالعزيز بن يحيى بن مسلم الكناني المالكي, a prominent leader of the orthodox Muhammadans, specially known as a critic of the doctrines of other Islâmic sects. He studied under Imâm Shâfi'î (*d.* A.H. 204 = A.D. 820; see Lib. Cat., vol. v, part ii, No. 304), and other known scholars of his age. He died in A.H. 240 = A.D. 854. See Isnawî, fol. 17; Subkî, vol. ii, fol. 39; Mir'ât Al Janân, fol. 156a.

Beginning:—

قال عبد العزيز بن يحيى بن عبد العزيز بن مسلم بن ميمون الكناني

اتصل بي و انا بمكة حرسها الله تعالى ما قد اظهر بشر بن غياث المريسي

ببغداد عن القول بخلق القرآن و دعائه الناس اليه الخ •

For other copies of the work see Berlin, No. 1440; Br. Mus. Suppl., No. 171.

Written in fair Naskh. Dated A.H. 1301.

No. 491.

كتاب السنة

foll. 98; lines 16; size 8 × 4½; 5¾ × 3½.

KITÂB AS SUNNAH.

A very rare work in two parts, bound in one volume, consisting of criticism and objections chiefly directed against the views adopted by Mu'tazilîs and Jahamîs, and also against the doctrines of other sects. The author bases his version on the Qur'ân, Ḥadîs, and the opinion of Imâm Aḥmad bin Ḥanbal (*d.* A.H. 241 = A.D. 855; see Lib. Cat., vol. v, part i, No. 242), the founder of the Ḥanbalî school. The author remarks that there is no efficacy in prayers offered under an Imâm professing either of those two creeds.

Author: Abû 'Abdarraḥmân 'Abdallâh bin Aḥmad bin Ḥanbal ابو عبد الرحمن عبد الله بن احمد بن حنبل, the son of the above-mentioned Imâm Aḥmad bin Ḥanbal. He, like his father, was known for his opposition to the new creeds; and he devoted all his powers to

support the orthodox Muhammadans. He was born in A.H. 213, and studied under his father and many others. He was granted several Sanads for narrating Ḥadîṡ by a number of the reliable traditionists of his age. He is held an authority of his age in Al 'Ilal, one of the critical branches of Ḥadîṡ; see Lib. Cat., vol. v, part ii, No. 301. Abû Ya'lâ, in his Ṭabaqât, fol. 76, remarks that he collected valuable information and materials which he added to that branch of Ḥadîṡ, as appears from the following :—

و اما العلل فقد جود عنه و جاء عنه بمالم يجي غيره الخ ٭

He died in A.H. 290 = A.D. 904. See Ṭabaqât Abû Ya'lâ, fol. 76; Ḥuffâẓ, vol. ii, p. 237.

Foll. 1—43, part i.

Beginning :—

الحمد لله رب العالمين و صلى الله على محمد نبي الرحمة و على آله وصحبه اجمعين قال الامام ابو عبد الرحمن عبد الله بن الامام ابي عبد الله احمد بن محمد بن حنبل رضي الله عنهما ...... و قد سئل عما قالته العلماء في الجهمية ...... سمعت ابي من قال القرآن مخلوق فهو كافر الخ ٭

Foll. 44—98, part ii.

Beginning :—

قال الامام ابو عبد الرحمن عبد الله حدثني ابي ثنا جرير عن عطاء ...... عن ابن عباس قال اول ما خلق الله القلم ثم قال له اكتب قال ما اكتب قال اكتب ما هو كائن الى يوم القيمة الخ ٭

The present part is defective at the end.

Ḏahabî, in كتاب العلو (see No. 530 below), quotes the present work as one of those on which he relied.

Both parts are written, in fair Naskh, by the same scribe. Dated A.H. 1284.

No. 492.

foll. 322; lines 19; size 11¾ × 8; 8¼ × 6.

الاسماء و الصفات

AL ASMÂ' WA AṢ ṢIFÂṬ.

A work expounding theologically the different names of God, and the attributes of God connected therewith. The author in every case supports the theories of the orthodox Muhammadans, and bases his version on the Qur'ân, Ḥadîṣ, and the majority of reliable authorities. In some cases, the theories of other sects are criticised and opposed by the author.

Author: Abû Bakr Aḥmad bin Ḥusain bin 'Alî al Baihaqî ابوبكر احمد بن حسين بن علي البيهقي, a famous scholar, traditionist, theologian and author, who composed 20 works on tradition, theology and other subjects. Besides the present work, and the ten works mentioned in Brock., vol. i, p. 363, the following works of the author are mentioned in Mir'ât al Janân, fol. 260.

i كتاب الترغيب و الترهيب. ii كتاب المدخل. iii كتاب الزهد. iv كتاب الدعوات. v كتاب الاعتقاد. vi مناقب امام احمد. vii مناقب الامام الشافعي. viii الخلافيات.

The author was born in Khusrawjird, a village in the district of Baihaq, in Nishâpûr, A.H. 384. He died in A.H. 458 = A.D. 1066. See Brock., vol. i, p. 363; Mir'ât al Janân, fol. 260; Isnawî, fol. 72.

Beginning:—

اخبر نا الشيخ الامام الحافظ احمد بن الحسين بن علي البيهقي

كتاب اسماء الله جل ثنائه و صفاته التي دل كتاب الله سبحانه ... او دلت

عليه سنة رسول الله صلى الله عليه و سلم او دل عليه اجماع سلف هذه الامة

قبل وقوع الفرقة و ظهور البدعة *

The work is not mentioned in Brockelmann. A printed copy, however, will be found in the Bûhâr Library, Calcutta.

Written in fair Naskh.

Not dated; apparently, 12th century A.H.

Foll. 18–119 are written in an older hand, apparently of the 8th century A.H., which suggests that they formed part of an old and imperfect copy to which were added foll. 1–17, 120–322, supplied in a later hand.

No. 493.

foll. 139; lines 23; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

غياث الامم

ĠIYÂṢ AL UMAM.

(Also called Al Ġiyâṣî.)

A very rare and valuable work on the Khilâfat and Imâmat (the theory of the succession of the Caliphs and Imâms after the Prophet), not noticed in any catalogue, though the work is just mentioned in Ḥâj. Khal., vol. ii, p. 60. The present work deals mainly with the following points:—necessity for the succession of the Caliphs and Imâms after the Prophet; obedience to the Caliphs and Imâms; the necessity of appointing only one Imâm at a time, the necessary qualifications for and principles of his appointment; the religious and political duties of the Caliphs; the circumstances under which they are liable to be deposed. The work was dedicated by the author to Ġiyâṣaddîn Niẓâm al Mulk, the well-known Minister of Baġdâd, who was killed in A.H. 485 (see 'Âṣâr al Wuzarâ', fol. 305). The alternative title of the work (Al Ġiyâṣi) has reference to the above-mentioned Wazîr.

It is divided into the three following Rukns:—

I. foll. 6–79ᵃ الامامة و ما يتعلق بها من الابواب

II. foll. 79ᵇ–102ᵃ خلو الزمان عن الامام

III. foll. 102ᵇ–139 انقراض حملة الشريعة

The first Rukn is sub-divided into the following 8 chapters:—

I. foll. 6–7ᵃ الاول في وجوب نصب الائمة

II. foll. 7ᵇ–14 الثاني في الجهات التي نعين الامامة و توجب الزعامة

III. foll. 15–20ᵃ الثالث في صفات الذين هم عقد الامامة و تفصيل القول في عددهم

IV. foll. 20ᵇ–26ᵃ الرابع في صفات الامام القوام علي اهل الاسلام

V. foll. 26ᵇ–42ᵃ الخامس فيما يقتضي خلع الائمة و انخلاعهم

VI. foll. 42ᵇ–44ᵃ السادس في امامة المفضول

VII. foll. 44ᵇ–46ᵃ السابع في منع نصب امامين اذا تيسر نصب امام واحد

VIII. foll. 46ᵇ–79 الثامن فيما يناط بالائمة و الولاة من احكام الاسلام

Author: Abû'l Ma'âlî 'Abdalmalik bin Abî Muḥammad 'Abdallâh bin Yûsuf al Juwainî ابو المعالي عبد الملک بن ابي محمد عبد الله بن يوسف الجويني, the most prominent scholar and author of the 5th century A.H., whose undisputed authority in theology and jurisprudence is recognised all over the Islâmic world. Ġazzâlî (*d.* A.H. 505 = A.D. 1111), the famous author of the well-known work, Iḥyâ' al 'Ulûm, attended his lectures for a considerable period. The scholars of Mecca and Medina offered to our author the title of امام الحرمين (the leader of the scholars of Mecca and Medina). He belongs to the Shâfi'î school, and is of the Ash'arî persuasion. He was born in Bushtanîqân, a famous place in Nishâpûr, and studied under his father and many others. He completed his studies in the 19th year of his age; and soon after, at the age of 20, on his father's death, he succeeded him as a professor of the Nishâpûr Madrasah, the institution where he had studied. Some years later, the influence of the Mu'tazilîs and their serious dispute with the Sunnîs compelled the author to leave the place. Thereafter, he visited Baġdâd, Iṣfahân, Mecca, and Medina; and during his stay at these places, he delivered lectures on theology and jurisprudence. It is said that nearly 300 men daily attended his lectures. The fame of his learning led Ġiyâṣaddîn Nîẓâm al Mulk, the above-mentioned Minister, to appoint our author a professor of the Madrasah in Nishâpûr known as Niẓâmîyah, which post he filled for 30 years. He died in A.H. 478 = A.D. 1085, leaving behind him a large number of pupils and 15 works, of which eight are mentioned in Brock., vol. i, p. 389. His compositions on theology and jurisprudence, in particular, are regarded as thoroughly critical and authoritative. For his life see Ibn Mulaqqin, fol. 64; Subkî, vol. iv, fol. 168; Mir'ât al Janân, fol. 273; Isnawî, fol. 145; Madînat al 'Ulûm, fol. 119.

Beginning:—

قال الشيخ الامام امام الحرمين ابو المعالي ... عبد الملک ...
الجويني ... الحمد لله الحي القيوم الذي بارادته كل رشد وغي ...
و هذا اذا تم غياث الامم ... فالشامر الغياثي الخ •

The present copy was transcribed in A.H. 1310 from a defective copy, in which there were lacunae in the text. Hence the same defect is found in the present copy, these lacunae being indicated as follows: هكذا في الاصل (so it is in the original).

The copy is carelessly and incorrectly written. For a very correct copy of the work see foll. 4ᵇ-51 of MS. No. 564 below, where the present work is quoted verbatim.

No. 494.

foll. 62; lines 25; size 12×7; 9½×5½.

التمهيد في بيان التوحيد

AL TAMHÎD FI BAYÂN AL TAWḤÎD.

A very valuable work on theology, containing a brief exposition of Sunnî theological theories, with references in each case to the views of philosophers, Mu'tazilîs, and some other sects. The author throughout the work supports the orthodox Muhammadans, and opposes other creeds. In cases where the two groups of the orthodox Muḥammadans, viz., 'Ash'arî and Mâturîdî, differ in their views, the author, being a member of the Mâturîdî school, supports the views of that school. The first chapter of the work, which defines understanding and wisdom, is of the nature of an introduction.

Author: Abû Shakûr Muḥammad bin 'Abd as Sayyid bin Shu'aib al Kashshî ابو شكور محمد بن عبد السيد بن شعيب الكشي, a Ḥanafî scholar of the 5th century, A.H., belonging to the Mâturîdîyah school of theology. The biographical works to which we have access do not provide us with any account of the author; but that he was alive in A.H. 448, we may conclude from the fact that he studied under Abdal'azîz bin Aḥmad al Ḥalwâ'î, who died in A.H. 448 = A.D. 1055, and that he also studied in Samarqand after A.H. 460, as appears from the following two passages (fol. 44b):—

i. قال سمعت من الشيخ الامام ابي محمد عبد العزيز بن احمد الحلوائي البخاري مرة في اماليه الخ ٭

ii. قال المهتدي (ابو شكور) سمعت من الشيخ الامام الزاهد ابي بكر محمد بن حمزة الخطيب السمرقندي في سنة نيف وستين و اربعمائة و كنت متفقها عنده و تلقنت منه كتاب السنة ٭

Beginning:—

الحمد لله الذي ذي المن و الاكرام الخ ٭

The work was printed in Cairo, A.H. 1338.

For other copies of the work see 'Âṣifîyah, Nos. 381–452; Râmpûr Library, Nos. 34–35.

Written in fair Naskh. Not dated; apparently, 10th century A.H.

No. 495.

foll. 107 ; lines 21 ; size 9×5½ : 6×3½.

The Same.

Another copy of the same. Written in Nasta'lîq. Dated A.H. 1204.

A complete index of the entire contents in two foll., written apparently by the scribe of the MS., is attached above the title-page.

No. 496.

foll. 102; lines 22; size 10×6 : 7½×3½.

The Same.

Another copy of the same. Written in Nasta'lîq. Not dated; apparently, 13th century A.H.

No. 497.

foll. 28; lines 19; size 6×3; 6×3.

شرح رسالة الدرة الفاخرة.

SHARHU RISÂLATI AD DURRAT AL FÂKHIRAH.

A commentary on Ad Durrat Al Fâkhirah, a treatise on the resurrection of the dead and points relating to the day of judgment, by Gazzâlî (*d.* A.H. 505 = A.D. 1111). For a copy of this treatise, see Berlin, No. 2735.

Neither the commentary nor the commentator is elsewhere known to us. The fact that he quotes many authors, of whom the latest is Ibn Hajar (*d.* A.H. 852 = A.D. 1449), suggests that the commentator is a scholar of the 9th century A.H.

Beginning :—

الحمد لله الذي شرفنا بالتاهيل الغوص في بحر العلوم الزاخرة ......
احمده ان شرفنا لخدمة السنة النبوية الخ ٭

Many foll. in the middle, and some at the end, are wanting.
Written in fair Naskh. Not dated; apparently, 10th century A.H.

No. 498.

foll. 64; lines 12; size 9×6; 7×4.

شرح القسطاس المستقيم

SHARḤ AL QUSṬÂS AL MUSṬAQÎM.

An autograph copy of the commentary on Al Qusṭâs, a treatise by Ġazzâlî (*d.* A.H. 505 = A.D. 1111), containing an account of his disputation with a Shi'a scholar on the foremost disputed points between the Sunnî and Shî'a creeds. This disputation took place in the course of Ġazzâlî's journey to Damascus. See, for a copy of the treatise, Berlin, No. 1724.

By Muḥammad Qâḍî bin Sayyid Muḥammad al Lâlâzârî محمد قاضي بن سيد محمد اللالازاري, commonly called Ṭâhir طاهر, a Qâḍî of Constantinople, who composed the present commentary after he had resigned the post of Qâḍî, as appears from the following passage in the preface:—

لما انفصلت عن قضاء مدينة ابي ايوب الانصاري ... اشتغلت
بمطالعة الكتب المسمى بالقسطاس...فشرعت في شرح بعض كلامه الخ •

The commentator, in his preface, refers to Constantinople by its secondary name among Muhammadans, viz., Madinatu Abî Ayyûb al Anṣârî, since Abû Ayyûb, a companion of the Prophet, was buried in Constantinople.

A note on the title-page, which runs thus: شرح القسطاس للشيخ محمد قاضي عفي الله بخط مؤلفه (the commentary in the hand writing of its compiler) gives us reason to hold that the present copy is an autograph copy; and this is borne out by the frequent corrections and alterations. The fact that the copy is dated A.H. 1199 tells us that the author was alive in that year.

Beginning:—

الحمد لله الذي ايد من شاء من عباده باحياء علوم الدين و شيد قواعد
العقائد بمن جاء بجواهر القرآن و منهاج العابدين ...... و بعد يقول العبد
الفقير محمد قاضي بمدينة ابي ايوب الانصاري المدعو بطاهر ابن السيد
الشيخ محمد لاله زاري كان الله لهما لما انفصلت عن قضاء مدينة
ابي ايوب الانصاري رضي الله عنه اشتغلت بمطالعة الكتاب المسمى
بالقسطاس المستقيم ...... فشرعت في شرح بعض كلامه •

Written in Nasta'lîq. Dated, A.H. 1199.

A note on the title-page tells us that the MS. was for some time in the possession of 'Ârif Ḥalîmî, a Qâḍî of Constantinople.

No. 499.

foll. 45; lines 16; size 8×4½; 5½×3½.

بحر الكلام

BAḤR AL KALÂM.

(Designated on the title-page, Risâla i'tiqâdîyah.)

A well-known work on theology, expounding briefly the chief dogmas of the Sunnîs, with a refutation of the heretical doctrines held by other sects.

Author: Abû'l Mu'în Maimûn bin Muḥammad an Nasafî ابو المعين ميمون بن محمد النسفي, a well-known Ḥanafî scholar, who died in A.H. 508 = A.D. 1114. See for his life and works, Brock.; vol. i, p. 426; Br. Mus. Suppl., No. 175.

Beginning:—

توكلت على الحي الذي لايموت ابدا الحمد لله ذي الجلال والاكرام ...... قال الشيخ الامام الاجل رئيس الامة ...... ابو المعين النسفي ...... اعلموا اني اعتقد معرفة الله و توحيده الخ

For other copies of the work see Goth., Nos. 100/3; Wien, No. 1523; Munich, No. 892; Paris, No. 1232; Br. Mus. Suppl., No. 175; Cairo, vol. ii, p. 42.

Written in Nasta'lîq. Not dated, apparently, 10th century A.H.

No. 500.

foll. 164; lines 13; size 8¼×4½; 4½×4.

شرح عقائد نسفي

SHARḤ U 'AQÂ'ID AN NASAFÎ.

A commentary on 'Aqâ'id Nasafî, a well-known treatise on theology by Nasafî (d. A.H. 537 = A.D. 1142). For a copy of this treatise see Hand-list, No. 2639/3.

By Sa'daddin Mas'ûd bin 'Umar at Taftâzânî سعد الدين مسعود بن عمر التفتازاني, a prominent Shâf'i scholar of his age and an author of great erudition, who composed a number of works on philology, theology, jurisprudence and logic, which were recognized in his own life-time and have been highly appreciated by the scholars of later times. Several works of the author have been introduced into the courses of studies in the Madrasahs of different countries. He was born in Taftázán (a city in Khurâsân) A.H. 722, and studied under Qutbaddîn (*d.* A.H. 766 = A.D. 1364), Qâḍî 'Aḍud (*d.* A.H. 756 = A.D. 1346), and others. He was one of the favourite scholars of Tîmûr's court. We have already mentioned in Lib. Cat., vol. v, part ii, No. 356, that a defeat from Sayyid (*d.* A.H. 816 = A.D. 1413) in a certain literary dispute was a great blow to our author, and caused his death in A.H. 791 = A.D. 1389. See Brock., vol. ii, p. 215.

Beginning :—

الحمد لله المتوحد بجلال ذاته، كمال صفاته الخ .

The fact that the present commentary was composed as long ago as A.H. 768, and up to this day is still one of the standard books taught in almost all Madrasahs, and that scholars have composed a number of glosses and annotations on it, is evidence of the merit and usefulness of the commentary, which has been repeatedly printed here in India and in Cairo.

For other copies of the work see Bodl., vol. i, p. 427; Berlin, No. 1656; Râmpur, Nos. 208, 215.

Written in Nasta'lîq. Not dated; apparently, 11th century A.H.

No. 501.

foll. 65; lines 17; size 9½ × 6; 6½ × 4.

The Same.

Another copy of the same. Written in Nasta'lîq. Not dated; apparently 12th century A.H.

No. 502.

foll. 74; lines 16; size 9×6; 5⅛×3⅛.

The Same.

Another copy of the same. Written in Nasta'liq. Not dated: apparently 12th century, A.H.

No. 503.

foll. 132; lines 9; size 11⅛×6⅛, 7×3.

الحاشية على شرح العقائد

AL ḤÂSHIYATU 'ALÂ SHARḤ AL 'AQÂI'D.

A very popular gloss on the preceding commentary (Nos. 500—502 above).

By Aḥmad bin Mûsâ احمد بن موسى, commonly called Al Khayâlî الخيالي, a scholar of Constantinople, looked upon as a specialist of his age in jurisprudence and theology. He was a great favourite of Maḥmûd Pâshâ, the Minister of Sulṭân Muḥammad II (A.H. 855—886 = A.D. 1451—1481) of the Ottoman dynasty; and he dedicated the present gloss to the former. The Sulṭân, who expected the gloss to be dedicated to him, was at first displeased with the author; but afterwards, in recognition of his special merit, was induced to appoint him a professor of the Sulṭânîyah Madrasah of Brussa. There is some uncertainty as to the date of the author's death. In Berlin, No. 1966, as well as in Brock., vol. i, p. 427, A.H. 860 = A.D. 1456 is given as the date of his death; while in Cairo, vol. ii, p. 13, we find the date given as A.H. 862. The former of these dates we are bound to reject in view of the fact mentioned in India Office, No. 390, that the author completed one of his works in A.H. 862. The author of Ḥadâ'iq Al Ḥanafîyah, p. 328, puts Khayâlî's death in A.H. 870, but does not support his statement in any way. Hence we cannot say more than that the author died in or after A.H. 862.

Beginning:—

اما بعد الحمد لمستاهله و الصلوة على سيد رسله ...... قال الشارح

التحرير عامله الله تعالى بلطفه الخطير الخ •

In order to increase the utility of the present gloss among teachers and students, numerous scholars have written annotations on it.

For other copies of the gloss see Berlin, Nos. 1966—70; Goth, No. 673. It was printed in Cairo, A.H. 1297.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 504.

foll. 64; lines 14; size 9×6; 8×3.

The Same.

Another copy of the same, beginning without the preface, thus:—

قال الشارح قوله التحرير عامله الله تعالى بلطفه الخطير الخ •

Written in Nasta'lîq. Not dated; apparently 12th century, A.H. The present copy bears marginal notes throughout. It was purchased with other MSS. in A.D. 1921.

No. 505.

foll. 41; lines 17; size 9½×5½; 6½×3½.

The Same.

Another copy of the same, beginning without the preface, thus:—

قال الشارح قوله التحرير عامله الله تعالى بلطفه الخطير الخ

Written in Nasta'lîq Dated 1210 Faṣlî era = A.D. 1803.

No. 506.

foll. 63; lines 15; size 11½×6½; 7×3.

The Same.

Another copy of the same, beginning without the preface, thus:—

قال الشارح قوله التحرير عامله الله بلطفه الخطير الخ •

Written in Nasta'liq. Dated A.D. 1898.

No. 507.

foll. 189; lines 25; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

بحر الافكار

BAḤR AL AFKÂR.

A very useful annotation on Khayâlî's gloss (see Nos. 503–506 above). The author of this annotation has made some attempt to remove discrepancies arising between the theologians and the philosophers.

By Ḥasan bin Ḥusain bin Muḥammad حسن بن حسين بن محمد. He worked as a professor in different institutions of Egypt. Though the date of the author's death is not to be traced in the works of reference, yet the fact that his annotation was dedicated to Ilyâs Pâshâ, of the 10th century A.H., gives us reason to hold that the author was a scholar of that century. Ḥâj. Khal., in vol. ii, p. 27, prefers the present annotation in many respects to that composed by Qarâ-Kamâl, a pupil of Khayâlî (for a copy of the same, see Berlin, No. 1972).

Beginning:—

الحمد لله دل على ايجاب ذاته قدم الصفات ...... و بعد فيقول

المحتاج الى ربه الصمد حسن بن حسين بن محمد ...... و سميته

بحر الافكار ...... قال الشارح النحرير عامله الله تعالى بلطفه الخطير

و فى المجمل النحرير العالم بالامور و قيل المراد به البلغ فى العلم الخ •

The present annotation is not mentioned in Brockelmann; but a copy of the work is known to us in the Râmpûr Library (No. 19).

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 508.

foll. 113, lines 29; size $12 \times 8\frac{1}{2}$; 10×5.

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 13th century A.H. The present copy begins without preface, thus:—

قال الشارح النحرير عامله الله تعالى بلطفه الخطير و فی المجمل النحرير العالم بالامور و قيل المراد به البلغ الخ *

The present MS., along with other MSS., was presented to the Library by Maulavî 'Abdal Majîd of Patna in 1914.

No. 509.

foll. 147; lines 28-29; size 9½ × 8; 7 × 4½.

الحاشية على حاشية الخيالي

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYAT AL KHAYÂLÎ.

A very useful annotation on Khayâlî's gloss (see above Nos. 503-506), containing a critical examination of a number of theological points.

By Mullâ 'Abdalḥakîm as Siyâlkutî ملا عبد الحكيم السيالكوتي, a very prominent scholar of India, known for his special merits in philology, theology, and logic. He completed his studies under Kamâladdîn Kashmîrî. Mujaddid Alf Sânî (d. A.H. 1035 = A.D. 1626) named the author as آفتاب پنجاب (the sun of the Panjâb). His compositions received special recognition from the students and scholars of his age, as they have also from those of later times up to the present date. Mullâ 'Abdalḥakîm, in virtue of his masterly ability, gained the special favour of Shâh Jahân (A.H. 1037-1069 = A.D. 1628-1659). Shâh Jahân twice made the author a present of Rs. 6,000—an amount of silver equal to the author's own weight. He also granted him a permanent Jagîr, producing a considerable income. This Jagîr, after the author's death, was continually in the possession of his descendants till the reign of the last Mugal Emperor; but later the Jâgîr was escheated to the Crown, on account of failure of heirs. He died in A.H. 1067 = A.D. 1657. This is the generally accepted date; though Brock., in vol. ii, p. 417, gives A.H. 1060 as the date of his death. See Subḥat al Marjân, fol. 153: Ḥadâ'iq al Ḥanafîyah, p. 415.

Beginning:—

اعز ما يزين به وشاح اللسان و ابهر ما تجلى به عقد البيان حمد ولجب الخ *

Written in Nasta'liq. Not dated; apparently 12th century, A.H. The present copy is a transcription of a copy dated A.H. 1092.

No. 510.

foll. 156; lines 25; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3$.

الحاشية على حاشية الخيالى

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYAT AL KHAYÂLÎ.

A revised edition of the preceding annotation, dedicated by the author ('Abdalḥakîm) to Shâh Jahân. The preface of the present copy and the text of foll. 1-6 differ from, while, with a very few slight alterations, the text from قوله و يجوز عطف القضية على القضية till the end agrees verbatim with, the preceding MS. The additions to the text, in foll. 1–6. are largely made up of praise of Shâh Jahân, so that we may conclude that the author undertook the revision with the express object of dedicating the work to the Emperor.

Beginning:—

يا من تقدس ذاته عن احاطة الافكار ...... و بعد فيقول العبد المسكين

عبد الحكيم بن شمس الدين الخ *

The present annotation has been lithographed in Lucknow, A.D. 1891, and again in Dihlî, A.D. 1870.

Written in Nasta'lîq. Not dated; apparently 11th century A.H.

No. 511.

foll. 137; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

الحاشية على حاشية الخيالي

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYAT AL KHAYÂLÎ.

Another annotation of Khayâlî's gloss (see Nos. 503–506 above), explaining difficult passages and points. The name of the author of the present annotation does not appear in the body of the work, but a note on the title-page which runs thus:—حاشية عبد الحكيم برحاشية

خیالی غیر مشهورة, suggests that the author is 'Abdalḥakîm, the author of the two other annotations, Nos 509-510 above.

Beginning :—

الحمد لله على النعماء و الصلوة و السلام على حبيبه و رسوله خاتم الانبياء و على آله و اصحابه الاتقياء الخ *

The above is mentioned by Ḥâj. Khal., vol. ii, p. 127, as the beginning of an annotation on Khayâlî's gloss by 'Abdalḥakîm ; which is additional evidence as to its authorship. Moreover, in some places, the text of the present annotation agrees verbatim with that of the two annotations referred to above.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 512.

foll. 150 ; lines 25 ; size 10 × 7 ; 8 × 5½.

تلبيس ابليس

TALBÎSU IBLÎS.

A most valuable work on theology, expounding briefly the dogmas and theories of orthodox Muhammadans اهل السنة و الجماعة, with a refutation of some other creeds of Muslim and non-Muslim sects. Each such refutation is preceded by the words تلبيس ابليس (deception of the Devil); and in each case the author explains how people have been misled by these deceptions. The work is divided into 13 chapters. The first four chapters contain a description of the orthodox school of theology, with directions to follow the same, and warnings against other schools. The 5th chapter contains a description and refutation of the dogmas and theories of non-Muslims, such as Philosophers, Sophisters, Magi, the Naturalistic School, Zoroastrians, Jews, Christians and some others. Chapters 6–13 contain a description and refutation of certain innovations, including mystical and theological theories and newly introduced ceremonies, adopted by different classes and sects of Muhammadans. The author throughout relies on the Qur'ân, Ḥadîs, and philosophical reasoning to support his version. The author is sometimes criticised for his prejudice against the Ṣufis, whom he takes severely to task in the present work. The titles of the 13 chapters are as follows :—

I. foll. 2–4.	الباب الاول في الامر بلزوم السنة و الجماعة
II. foll. 5–9.	الباب الثاني في ذم البدع و المبتدعين
III. foll. 10–17.	الباب الثالث في التحذير من فتن ابليس و تحذير مكائده
IV. foll. 18.	الباب الرابع في معنى التلبيس و الغرور
V. foll. 19–53.	الباب الخامس في تلبيسه في العقايد والديانات
VI. foll. 54–63[a].	الباب السادس في تلبيسة على العلماء في فنون العلم
VII. foll. 63[b]-64.	الباب السابع في تلبيسه على الولاة و السلاطين
VIII. foll. 65–71[a].	الباب الثامن في تلبيسه على العباد في فنون العبادات
IX. foll. 71[b]–76.	الباب التاسع في ذكر تلبيسه على الزهاد
X. foll. 77–140[a].	الباب العاشر في ذكر تلبيسه على الصوفية
XI. foll. 140[b]–144.	الباب الحادي عشر في ذكر تلبيسه على المتدينين بما يشبه الكرامات
XII. foll. 145–149.	الباب الثاني عشر في ذكر تلبيسه على العوام
XIII. foll. 50.	الباب الثالث عشر في ذكر تلبيسه على الكل الخ

Author: Abû'l Faraj 'Abdarraḥmân bin 'Alî bin Muḥammad Al Jawzî ابو الفرج عبد الرحمن بن علي بن محمد الجوزي (d. A.H. 597 = A.D. 1200: see Lib. Cat., vol. v, part i, No. 203).

Foll. 1–78 are written in Naskh; and the rest is written in Nasta'lîq. Not dated; apparently 13th century A.H.

The work is not mentioned in Brockelmann; but it was once lithographed in Delhi, and again in Cairo, A.H. 1337.

No. 513

foll. 50; lines 21; size $9\frac{1}{2} \times 6\frac{1}{4}$; 7×4.

الهداية من الاعتقاد

AL HIDÂYATU MIN AL I'TIQÂD.

A commentary on Bad' Al Amâlî, a versified treatise on theology, composed in A.H. 569 by 'Alî bin 'Uṣmân. For a copy of this treatise see Hand-list No. 2564/1.

By Muḥammad bin Abî Bakr Ar Râzî محمد بن ابي بكر الرازي, a Ḥanafî scholar of the 8th century A.H. Some one has noted on the title-page, as well as at the beginning of the work, that Abû'l Qâsim bin Ḥasan Al Bakrî is the author of the present commentary. This,

however, we cannot accept, as the beginning of our commentary entirely differs from the beginning of Abû'l Qâsim's commentary, as quoted in Lied, No. 2004. On the other hand, it agrees verbatim with the beginning of Ar Râzî's commentary, as quoted in Br. Mus. Suppl., No. 177, which leaves no room for doubt that Ar Râzî and not Abû'l Qâsim is the author of the present commentary.

Beginning :—

الحمد لله الملک المحمود ...... المنزة من الجهات و الحدود

...... فسميته هداية من الاعتقاد لكثرة نفعه بين العباد الخ

For other copies of the present commentary see Cairo, vol. ii, p 60; Berlin, Nos. 2409-10; Br. Mus. Suppl., No. 177.

Written in fair Naskh. Dated A.H. 1284.

A note at the end tells us that the present copy is a transcription of a copy dated A.H. 1090.

Scribe : احمد بن محمد البزاز.

No. 514.

foll. 24; lines 19; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

شرح قصيدة بدء الامالي

SHARHU QASÎDATI BAD' AL AMÂLÎ.

(Also designated Daw' Al Amâlî.)

Another commentary on Bad' Al Amâlî, mentioned in No. 513 above.

By Mullâ 'Alî bin Sultân Muhammad Al Qârî ملا علي بن سلطان محمد القاري (d. A.H. 1014 = A.D. 1605; see Lib. Cat., vol. v, part i, No. 237). He composed the present commentary in A.H. 1010, after completing his commentary on Al Fiqh Al Akbar, see No. 488 above.

Beginning :—

الحمد لله الذي وجب وجود ذاته ...... فيقول الملتجي الى رحمة ربه البارى علي بن سلطان محمد القاري الخ •

For other copies of the present commentary see Berlin, Nos. 2415-18; Paris, No. 1251; Br. Mus. Suppl., No. 861; Râmpûr Lib., No. 225.

Written in Nasta'lîq. Not dated; apparently 12th century A.H.

No. 515.

foll. 86; lines 17; size 8½ × 6; 6½ × 4.

حاشية التقصير علي قصيدة بدء الامالي

ḤÂSHIYAT AT TAQṢÎR 'ALÂ QAṢÎDATI BAD' AL AMÂLÎ.

A rare gloss on the same Bad' Al Amâlî noticed above (Nos. 513-514).

By Muḥammad Zain bin Zain Al 'Âbidîn bin Idrîs Al Mâlikî محمد زين بن زين العابدين بن ادريس المالكي, a Mâlikî scholar. No mention of him, or of the century to which he belonged, is to be traced in the works of reference; but, on fol. 53ᵇ, he mentions Ibrâhîm Al Liqânî Al Mâlikî (*d.* A.H. 1041 = A.D. 1631) as his teacher (قال العارف با لله سيدي ابراهيم اللقاني المالكي), from which we may conclude that he is a scholar of the 11th century A.H.

Beginning:—

اللهم صل و سلم علي سيدنا محمد و آله و صحبه الحمد لله ذي الجلال و المنة ...... فيقول العبد الفقير محمد زين بن زين العابدين بن ادريس المالكي الخ *

Written in fair Naskh. Dated A.H. 1200.

No. 516.

foll. 21; lines 26; size 8½ × 5½; 7 × 3½.

شرح قصيدة بدء الامالي

SHARḤU QAṢÎDATI BAD' AL AMÂLÎ.

A commentary on the same Bad' Al Amâlî, devoted chiefly to a theological and philological explanation of the text.

By Muḥammad bin Muḥammad محمد بن محمد, commonly called Ar Rafî'e (الرفيع). The works of reference do not enable us to trace any account of the commentator; but the fact that he quotes many authors, the latest of whom are scholars of the 11th century A.H., and that in the colophon which runs thus:— تم شرح قصيدة بدء الامالي في يوم الاربعاء في خمس ذي الحجة سنة ١١٣٣, he tells us that the

present commentary was completed in A.H. 1143, gives us reason to hold that he was a scholar of the 12th century A.H. The frequent corrections and alterations found in the present copy suggest that it is an autograph copy and the original draft of the author.

Beginning:—

الحمد لله القديم الذي جل من الحدوث و دل على قدمه القديم و الحديث ...... قال العبد المفتقر الى الله البديع محمد بن محمد الملقب بالربيع الخ ‌•

Written in fair Naskh. Dated A.H. 1143.

No. 517.

foll. 60; lines 16; size 9×9; 6×4.

المعالم في اصول الدين

AL MA‘ÂLIM FÎ UṢÛL AD DÎN.

A copy of the first of the five parts of Al Ma‘âlim, expounding briefly how the main points of theology are supported by logical and philosophical principles and reasoning. Below each point are given the appropriate principles and reasoning. Al Ma‘âlim is a work which contains an exposition of the logical and philosophical principles and reasoning relating to the following five branches of Islâmic learning, viz., Theology, Jurisprudence, Muhammadan Law, Polemics and Dialectics, divided into five Naw‘ (parts). Each Naw‘ has a separate beginning, and is regarded as an independent composition, being designated separately thus:—

(i) Al Ma‘âlim fî uṣûl Ad Dîn. (ii) Al Ma‘âlim fî uṣûl Al Fiqh. (iii) Al Ma‘âlim fî Al Fiqh. (iv) Al Ma‘âlim fî 'Âdâb an Naẓr wa Al Jadl. (v) Al Ma‘âlim fî Al Khilâfiyât.

The present part of Al Ma‘âlim is divided into the following 10 chapters; and each chapter is sub-divided into certain Mas'alah.

I.	foll. 1–4ᵃ.	الاول في المباحث المتعلقة بالنظر
II.	foll. 4ᵇ–9ᵃ.	الثاني في احكام المعلومات
III.	foll. 9ᵇ–15.	الثالث في اثبات العلم بالصانع
IV.	foll. 16–23.	الرابع في صفة العلم و القدرة
V.	foll. 24–29ᵃ.	الخامس في بقية الكلام في الصفات

VI.	foll. 29b–34.	السادس فی الجبر و القدر
VII.	foll. 35–42.	السابع فی النبوة
VIII.	foll. 43–47.	الثامن فی النفوس الناطقة
IX.	foll. 48–54a.	التاسع في احوال القيمة
X.	foll. 54b–60.	العاشر فی الامارة

Author: Fakhraddîn Abû 'Abdallâh Muhammad bin 'Umar Al Khatîb ar Râzî فخر الدین ابو عبد الله محمد بن عمر الخطیب الرازي. A most prominent scholar and philosopher, and the leading Sunnî author of his age, belonging to the Shâfi'î school, he composed a number of works on different subjects, both in Arabic and Persian. Most of these works are on scientific branches, such as philosophy, theology, logic, astronomy, and astrology. His compositions are looked upon as the standard authorities on the subjects referred to above. He is also the author of the well-known theological commentary on the Qur'ân, known as At Tafsir al Kabîr (printed in Cairo in 8 volumes); see Hand-list. Nos. 329–39. Some works of his on jurisprudence are also noticed. He was born in A.H. 543 = A.D. 1049, and flourished during the reign of Sultân 'Alâaddîn (A.H. 596–617 = A.D. 1199–1220), the last king of the Khwârazm Shâhi dynasty, for whom he specially composed Hadâ'iq al Anwâr, a work in Persian, being an encyclopaedia of the sciences, containing a description of 60 branches of learning (for a copy of the same see Buhâr Lib. Cat., vol. i, No. 216). The author took an active part in supporting Sunnî doctrines, and opposed the doctrines of Shi'a and other sects. Bâqir Dâmâd, a Shî'a scholar, in his work, An Nibrâs, fol. 6 (see No. 627 below) shows bitter prejudice against the author, and calls him امام المشککین (the leader of the throwers of the people into doubt), and refers to him in most opprobious language, as appears from the following:—

أرأيت الذي حكى عنه امام المشككين ما احكاه فض الله فاه و فل
سيف لسانه و رمح قلبه و اخزاه ما اجرأه بمقالته المحكية و اكفره •

Fakhraddîn ar Râzî died in Harât, A.H. 606 = A.D. 1209. See Mi-r'ât al Janân, fol. 376; Subki, vol. vi, fol. 145; Mujmal Fasihi, fol. 176; Brock., vol. i, p. 506, where 32 Arabic works of the author are enumerated.

Beginning:—

الحمد لله خالق الاصباح و خالق الا رواح الخ •

A copy of the present Ma'âlim is mentioned in Cairo. vol, ii, p. 55.

The colophon runs thus :—

تم کتاب المعالم في الكلام •

Written in Nasta'lîq. Dated A.H. 1005.
Scribe : عبد العزيز بن مكارم.

No. 518.

foll. 301 ; lines 23 ; size 6 × 4½ ; 4½ × 3½.

المفصل شرح المحصل

AL MUFAṢṢAL SHARḤ AL MUḤAṢṢAL.

An old and very valuable copy of a commentary on Muḥaṣṣal, a work by Fakhraddîn ar Râzi (see No. 517 above), expounding the principal theological dogmas and theories, and supporting the same by reference to the views of ancient philosophers and the philosophers of Islâm. For a copy of Muḥaṣṣal see Escur., No. 650.5.

By Najmaddîn 'Alî bin 'Umar al Qazwînî al Kâtibî نجم الدين علي بن عمر القزويني الكاتبي, commonly called دبيران. He is known for his special merits in philosophy, logic and theology. Besides the present and other commentaries, the author composed five original works, which are enumerated in Brock., vol. 1, p. 466 ; of which the following two works, viz., Ash-Shamsiyah on logic and Ḥikmat al 'Ain on physics and metaphysics, have been highly appreciated, and a number of commentaries composed on them.

The present commentator died in A.H. 675 = A.D. 1276. See Brock., loc. cit ; Tâ'rikh i Guzida, p. 845 ; Ḥabib as Siyar, vol. iii, part i, p. 61.

Beginning :—

الحمد لله الذي افاض بجوده العام وجود الحقائق و انشأ بقدرته التامة انواع الخلائق الخ •

The commentator, in his preface, tells us that he composed the present commentary at the request of one Qâḍi Muḥîaddîn Abû'l Ḥasan bin Izzaddîn bin 'Abdalḥamid al Qazwini. For other copies of the commentary see Leid, No. 1572, Brill., No. 565 ; Paris, No. 1254. A few foll. at the end are wanting in the present copy.

Written in fair Naskh. Though the copy is not dated, yet the paper and writing suggest that it was written in the 8th century A.H.

A seal found on the title-page, as well as on several foll. of the MS., running thus :—من كتب خزينة سلطان شاه رخ بهادر, tells us that the

present MS. belonged to the Royal Library of Sulṭân Shâh Rukh (A.H. 807-850 = A.D. 1404-1447) of the Timurid dynasty. Another seal tells us that the MS. was bequeathed to a Madrasah in Persia, known as the Sulṭâniyah A'ẓamîyah, founded by the above-mentioned Shâh Rukh.

No. 519.

foll. 30; lines 15; size 9¼ × 5; 5½ × 3.

اعلام الهدى و عقيدة ارباب التقى

I'LÂM AL HUDÂ WA 'AQÎDATU ARBÂB AT TUQÂ.

A manual of Islâmic dogmas, dealing with the fundamental articles of the Muhammadan faith, composed in Mecca, divided into 10 chapters.

Author: Shihâbaddîn 'Umar bin Muḥammad as Suhrawardî شهاب الدين عمر بن محمد السهروردي, the most eminent scholar and Ṣûfî of his time. The author was the nephew of Abû an Najîb as Suhrawardî (*d.* A.H. 563 = A.D. 1168), founder of the Suhrawardîyah order. He was born in Suhraward, A.H. 539, where he was brought up, and received his early education. Afterwards, he left his native place for Bağdâd, where he completed his studies, and received spiritual training from his uncle, and from Shaikh 'Abdal Qâdir al Jîlî (*d.* A.H. 561 = A.D. 1166). Shortly after, his reputation for learning and devoutness spread far and wide. He composed works on Ṣûfism, theology, and some other branches of Muhammadan literature, of which 'Awârif al Ma'ârif, a work on Sufism, is recognised as the best standard work on the subject. He died in A.H. 632 = A.D. 1234, leaving behind him a large number of pupils and disciples. For his life and works see Ikhtiyâr ar Rafîq, fol. 80; Isnawî, fol. 252; Mir'ât al Janân, fol. 396; Brock., vol. ii, p. 440.

Beginning:—

الحمد لله الذي رفع غشاوة العمية عن بصائر اهل الوداد الخ •

For other copies of the work see Berlin, No. 1742; Cairo, vol vii, p. 554.

Written in good Naskh. Dated A.H. 1093.

No. 520.

foll. 220; lines 15; size $7\frac{1}{2} \times 5\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

شرح طوالع الانوار
SHARHU TAWÂLI' AL ANWÂR.

A very old copy of a commentary on Tawâli', a theological work on metaphysics, by Baidâwî (*d.* A.H. 685 = A.D. 1286). See, for a copy of the text, Berlin, No. 1772.

By 'Ubaidallâh bin Muhammad al Fargâni عبيد الله بن محمد الفرغاني, a well-known Shâfi'î scholar and Qâdî of Tabriz, who composed several works on theology and jurisprudence. He spent the latter portion of his life in the study of tradition, and composed a commentary on Masâbîh, a well-known work on Hadis. See, for a copy of this work, Lib. Cat., vol. v, part ii, No. 344. He died in A.H. 743 = A.D. 1342. See Ad Durar al Kâminah, vol. ii, fol. 624; Brock., vol. ii, p. 198; Habîb as Siyar, vol. iii, part i, p. 131. The commentator dedicated the present composition to the Minister, Mubârak Shah, who was killed in A.H. 711 (see Ad Durar, vol. ii, fol. 176), from which we may conclude that the present commentary was composed before A.H. 711.

Beginning :—

احمد الله حمدا يتقاصر عن ادراک غايته عقول العقلاء .... رأيت ان اتحف به مبارکشاه . قال و بعد فمقصود الكتاب مرتب على مقدمة و ثلثة كتب اقول الخ *

Quotation from the text is introduced by the word قال, and the commentary by the word اقول.

For other copies of the commentary see Berlin, Nos. 1775-76; Bodl., No. 146; Escur., No. 1161

Written in good Naskh. Dated A.H. 772.

Scribe : احمد بن محمود الاقسرائي.

No. 521.

foll. 154; lines 27; size 10½ × 7½; 7½ × 4½.

مطالع الانظار

MAṬÂLI' AL ANẒÂR.

A very old copy of a detailed commentary on Ṭawâli' (for which, see preceding notice), dedicated to Amîr Qauṣûn (*d.* A.H. 742 = A.D. 1342), who was raised to the rank of Viceroy by Naṣîraddîn Muḥammad (A.H. 698–708 = A.D. 1298–1308), one of the kings of the Baḥr Mamulûk dynasty.

By Shamsaddîn Maḥmûd bin 'Abdarraḥmân al Iṣfahânî شمس الدين محمود بن عبد الرحمن الاصفهاني, a scholar known for his special merits in theology, philology, and logic. He was born in Iṣfahân, A.H. 674, where he completed his studies under his father and many others. In A.H. 724 he left Iṣfahân for Mecca on a pilgrimage. In the beginning of A.H. 725 he started for Damascus, where he worked for some time as a professor of the Rawâḥîyah Madrasah, and composed certain works. Shortly after, the above-mentioned Amîr Qauṣûn called the author to Egypt, where a special institution was opened for him by the Amîr. The present commentator spent the rest of his life in this institution, delivering lectures and composing works. In A.H. 749 = A.D. 1348 he was attacked by plague, and died. See, for his life and works, Ad Durar al Kâminah, vol. ii, fol. 578; Br. Mus. Suppl., No. 186; Brock., vol. ii, p. 110.

Beginning :—

الحمد لله الذي توحد بوجوب الوجود و دوام البقاء ...... و سميته بمطالع الانوار ...... قال الحمد لمن وجب وجوده ...... اقول ضمن هذه الخطبة بمسائل الدين بمعظم مطالب الدين الخ

For other copies of the present commentary see Berlin, Nos. 1777–85; Goth., No. 645; Br. Mus. Suppl., No. 186; Râmpûr Library, Nos. 299–302.

The present copy is not dated; but a note on the title-page tells us that it was written in A.H. 740, nine years before the author's death.

A lithographed copy of the commentary, dated A.H. 1305, is noticed in the Râmpûr Library, No. 298.

Written in good Naskh.

No. 522.

foll. 197; lines 21; size $9\frac{1}{8} \times 6\frac{1}{4}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work. The commentator's preface is omitted in the present copy; and a short preface has been added by some unknown person, thus:—

الحمد لله رب العالمين و الصلوة على سيدنا محمد و آله و اصحابه اجمعين الخ *

The commentary, after the preface, begins thus:—

قال الحمد لمن وجب وجوده ...... اقول ضمن هذه الخطبة بمعظم مطالب الدين الخ *

Written in Nasta'lîq. Dated A.H. 975.
Scribe: نعمة الله بن امين الله.

No. 523.

foll. 139; lines 25; size; $8\frac{1}{8} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

حاشية مطالع الانظار

ḤÂSHIYATU MAṬÂLI' AL ANẒÂR.

A very useful gloss, being mainly an annotation on Iṣfahânî's commentary (Nos. 521-22 above), and also containing notes on the gloss of Sayyid (*d.* A.H. 816 = A.D. 1413; see Lib. Cat., vol. v, part ii, No. 356). For a copy of Sayyid's gloss see India Office, No. 595.

By Mu'in bin Ḥasan bin Muḥammad at Tûnî al Iṣfahânî معين بن حسن بن محمد التوني الاصفهاني. The present gloss and its author are noticed in Râmpûr Library, No. 132; but the date of the writer's death is not stated, nor do the works of reference help us to discover the century to which he belonged. The fact, however, that the writer of the gloss addresses Sayyid Sharîf as سيدنا (my master), and that he does not quote any other glosses composed later than Sayyid, suggest that he was a scholar of the 9th century A.H. This is further supported by the fact that Maḥmûd al Bukhârî, a scholar of the 10th century A.H., in his gloss (see No. 525 below) quotes the writer of the present gloss.

Beginning :—

الحمد لله الذي لا اله الا هو الحي القيوم لا تأخذه سنة ولا نوم ......

اما بعد فيقول المفتقر الى الله الغني معين بن حسن بن محمد التوني

......فهذه فوائد متعلقة بالشرح المشهور بطوالع الانظار قد كنت جمعتها فيما

سلف من الزمان مما استفدت من اعاظم العلماء و التقطت من كتب

القدماء ...... ظهرلي بالفكر ...... فاردت ان اجمعها ...... ليكون تذكرة

للاخوان و الفوائد المنيعة التي علقها على هذا الشرح سيدنا و سيد البشر

......استاذ جماهير العلماء المتبحرين و سلطان اعاظم المتأخرين شريف

الحق و الدين الخ •

Written in fair Naskh. Not dated; apparently 11th century A.H.

No. 524.

foll. 321; lines 23; size 9 × 5; 6 × 3.

The Same.

Another copy of the preceding gloss.

Written in good Naskh. Not dated; apparently 11th century A.H.

No. 525.

foll. 119; lines 25; size 7 × 4½; 5½ × 3.

(حاشية مطالع الانظار)

ḤÂSHIYATU MAṬÂLI‘ AL ANẒÂR.

A very rare annotation on Maḥmûd al Isfahân's commentary (Nos. 521-22 above). The notes on the preface and on the Muqaddimah, which should be contained in the annotation, are wanting in the present copy. Otherwise it is a complete annotation, beginning with الكتاب الاول فى الممكنات, the first main division of the work, corresponding with fol. 19ᵇ of No. 521. The title of the present annotation does not appear either at the beginning or at the end.

On the contrary, a misleading note on the title-page[1] tells us that the present work is a gloss on Sharḥu Mawāqif (No. 535 below), whereas a careful examination of the contents shows that it is a gloss on the commentary, No. 521. The writer of the gloss does not mention his name either at the beginning or end of the work; but, on fol. 95ᵇ, he mentions his name incidentally as Maḥmûd al Bukhâri, as appears from the following:—

الفصل السادس الحمد لله الذي بهت في وجود صنائعه عقول العقلاء
و تعذر الى معرفة بداهته وصول العلماء و الصلوة و السلام على سيدنا
محمد ...... و بعد فيقول المحتاج الى الله الباري محمود البخاري
احسن الله حاله و انجح آماله ...... هذه قليلة من الشبهة و الا يرادات
و يسيرة من الا جوبة و الترديدات ...... علقت على سبيل الاستعجال الخ •

By Maḥmûd bin Ni'matallâh al Bukhârî محمود بن نعمة الله البخاري. Two works of his are mentioned in India Office Nos. 556, 559; but no account of the author, the date of his death, or the century to which he belonged, are given. That he was a scholar of the 10th century A.H. appears, however, from the following facts: that on fol. 90 he quotes Tûnî (see No. 523 above), that he dedicated another gloss (see Hand-list, No. 1540) on Al Fawâ'id aḍ Ḍiyâ'iyah by Jâmî (*d.* A.H. 898 = A.D. 1492) to the Emperor Bâbar (A.H. 909–937 = A.D. 1503–1530); and that he refers to Jâmi in the said gloss with the words قدس سره, a term which is always used of the dead.

Beginning:—

قوله (المصنف) الكتاب الاول في الممكنات يجوزان يراد بالممكن
ههنا التكوين العام المقيد بجانب العدم ، ان يراد بالممكن الخاص و لكن
يعنون الكتاب الاول به باعتبار اغلب اجزاء ذلک الكتاب او باعتبار ان المقصود
انما هو بيان احوال الممكنات و ذكر الامور العامة في الباب الاول من هذا
الكتاب انما هو على سبيل المبدائية الخ •

Written in fair Nasta'liq. Not dated; apparently 12th century. A.H.

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[1] On the strength of this note the present MS. has been wrongly described in Handlist No. 1180: nor was the name of the author given, having been traced subsequently.

No. 526.

foll. 73; lines 5; size 7½ × 5½; 3½ × 2¼.

عمدة العقائد

'UMDAT AL 'AQÂ'ID.

(Also designated Al 'Aqîdat Al Ḥâfiẓîyah.)

A treatise on theology, expounding Sunnî dogmas, with a refutation of the doctrines of the Shî'a and other sects. The present work was edited by W. Cureton and published in London, A.D. 1843, under the title of 'Umdat u 'Aqîdat i Ahl as Sunnah, or "Pillars of the Creed of the Sunnites."

Author: Ḥáfiẓaddîn Abû'l Barakât 'Abdallâh bin Aḥmad bin Maḥmûd an Nasafî حافظ الدين ابو البركات عبد الله بن احمد بن محمود النسفي, a well-known scholar of the Ḥanafî School, who composed several works on the Qur'ânic branches, jurisprudence and theology. He died in A.H. 710 = A.D. 1310; see Brock., vol. ii, p. 196. 'Alî Qârî in his Ṭabaqât, fol. 128b, gives the date of the author's death as A.H. 701; but A.H. 710 is a date supported by several authors.

Beginning:—

الحمد لله رب العالمين و الصلوة على رسوله محمد و آله اجمعين
قال الصدر حافظ الملة و الدين ابو البركات عبد الله بن احمد بن محمود
النسفي ...... هذا المختصر عمدة عقيدة اهل السنة و الجماعة الخ •

For other copies of the work see Berlin, Nos. 1988–90; Leid, No. 217; Br. Mus., No. 1485; India Office, Nos. 434–36.

Written in good Naskh. Dated A.H. 981.

No. 527.

foll. 85; lines 29; size 10×7½; 7×5.

الانتقاد في شرح عمدة العقائد

AL INTIQÂD FÎ SHARH I 'UMDAT AL 'AQÂ'ID.

A rare and detailed commentary on the preceding work, dedicated to one Qâdi 'Abdalmu'min.

By Ahmad bin A'ûd bin Dânishmand al Hanafî احمد بن اعوذ بن دانشمند. No account of the commentator is found in the works of reference, with the sole exception of Hâj. Khal. who, in vol ii, p. 39, tells us that he was a scholar of the 8th century A.H. This is supported by the fact that the commentator quotes several authors, the latest of whom is Taftâzânî (*d.* A.H. 791 = A.D. 1389), whom he mentions on fol. 47ª thus:—

و ذكر التفتازاني في شرح المقاصد ان السحر امر خارق للعادة الخ ٭

Beginning:—

الحمد لمن ثبت وجوده بالبراهين القطعية و وجوب وجوده بالحجج الساطعة ...... و بعد فقد صنف حافظ الحق و الملة مقدمة ...... اردت ان اشرح لها شرحاً و افيا ...... و سميته كتاب الانتقاد في شرح عمدة الاعتقاد الخ ٭

Written in fair Naskh. Not dated: apparently 10th century A.H.

The MS. was for some time in the possession of one Khalil Muhammad, the Imâm of Jâmi' Umawî of Damascus, as appears from the following note:—

الحمد لله من كتب الفقير خليل محمد امام الجامع الشريف العموى ٭

No. 528.

foll. 207; lines 43; size 11½ × 8½; 9 × 6½.

كتاب الرد على الرافضى

KITÂB AR RADD 'ALÂ AR RÂFIḌÎ.

(Also designated Minhâj as Sunnah; see Ḥâj Khal., vol. ii, p. 353.)

An old and valuable copy of a refutation of Minhâj al Karâmah (also designated Minhâj al Istîqâmalhi; see Ḥâj. Khal., p. 353), a work which deals mainly with the Imâmat question and some other Shî'a doctrines, by Ḥillî (*d.* A.H. 726 = A.D. 1325; see No. 594 below). For a copy of Minhâj al Karâmah see India Office, No. 471/3.

Author: Abû'l 'Abbâs Aḥmad bin 'Abdalḥalîm ابو العباس احمد بن عبد الحليم, commonly called Ibn Taimîyah (*d.* A.H. 728 = A.D. 1327; see Lib. Cat., vol. v, part ii, No. 462/1).

Beginning:—

الحمد لله الذي بعث النبيين مبشرين و منذرين ...... اما بعد قد احضر الى طائفة من اهل السنة و الجماعة كتابا صنفه بعض شيوخ الرافضة في عصرنا ...... و هذا المصنف سمي كتابه منهاج الكرامة في معرفة الامامة الخ *

Ibn Taimîyah as Suni and Ḥillî as Shî'â were contemporaries, and prominent scholars, known for their bitter prejudice against each other. Ibn Taimîyah refers to Ḥillî in the preface as بعض شيوخ الرافضة في عصرنا (one of the Râfiḍîs of his age). Each of the points dealt with by Ḥillî is fully criticised and refuted by Ibn Taimîyah, who deals at length with the objections to the Shî'a theory regarding the Ġaibah of the 12th Imâm (see, for this theory, No. 591 below), and totally rejects the same on the basis of the Qur'ân and Ḥadîṡ and for other reasons. It is said that the Shî'a authors of his age, as well as of succeeding times, were unable to answer the present work. The work was printed in Cairo, A.H. 1340.

The colophon runs thus:—

تم الكتاب ...... فرغ من نسخه ...... سنة احدى عشرة و ثمانمائة يوسف بن عمر العطاب الخ *

Written in good Naskh. Dated A.H. 811.

Scribe : يوسف بن عمر العطاب. There are two important notes, one on the title-page, written in gold, which runs thus :—

برسم الخزانة العالية السلطانية الامامية الاعظمية ...... الناصرية

الصلاحية الرسولية الغسانية خلد الله ملک مالکه و نصره آمين •

The other, at the end, runs thus :—

و ذالک برسم الخزانة المعمورة السعيدة المنصورية الملكية المالكية

الناصرية عمرها الله ببقاء مالكها و خلد الله ملكه و نصره آمين •

Both these notes give us to understand that the present copy was transcribed for the Royal Library of Nâṣir Aḥmed (A.H. 803–829 = A.D. 1400–1426), one of the kings of the Rasulid dynasty.

From certain other notes at the end, it appears that the MS. was for some time in the Library of Amîr Ṣan'â (see. for a brief account of Amir's Library, Lib. Cat., vol. v, part ii, No. 305).

No. 529.

foll. 25 ; lines 20 ; size 9½ × 6 ; 7 × 4.

شرح الايمان و الاسلام

SHARḤ AL 'ÎMÂN WA AL ISLÂM.

A treatise explaining the true meaning of the words 'Îmân and Islâm, and pointing out the differences in the technical sense of the two words. The author quotes, in support of his views, the Qur'ân, Ḥadîs, and the opinion of reliable authorities.

A note on the title-page tells us that the treatise is by Ibn Taimîyah, see No. 528 above ; but no mention of this treatise is found in any list of the author's compositions contained in the books of reference. A treatise with the same title by Muḥammad bin Sulaimân az Zubairî (*d.* A.H. 317 = A.D. 929) is mentioned in Munich, No. 893 (see Brock., vol. i, p. 180) ; but this is obviously a much earlier work, since the present treatise contains quotations from authors of the 6th century A.H. See fol. 10ᵇ, where Sharḥ al Madhab by Qâḍi Abû Ya'lâ (d. A.H. 560 = A.D. 1164 ; see Ibn Rajab, vol. i, fol. 163) is quoted thus : حكا عنهم القاضي ابو يعلى في شرح المذهب. Hence, in the absence of any strong evidence to the contrary, we may accept the statement contained in the note referred to above.

Beginning:—

الحمد لله نستعينه و نستغفره ...... اعلم ان الايمان و الاسلام يجتمع فيهما الدين كله و قد كثر الكلام في حقيقة الايمان و الاسلام و نزاعهم و اضطرابهم و قد صنفت في ذلك مجلدات .... فنقول قد فرق النبي صلى الله عليه و سلم في حديث جبرئيل ...... بين مسمى الايمان الاسلام و الاحسان الخ •

Written in good Naskh. Not dated; apparently 10th century A.H.

No. 530.

foll. 73; lines 25; size 9¼ × 6; 7¼ × 4.

كتاب العلو

KITÂB AL 'ULÛW.

A work treating of the exaltation of God on his heavenly throne (مسئلة علو الله), a doctrine based on verses of the Qur'ân and on Hadîs, an important and much disputed point of theology. The author supports the views of orthodox Muhammadans on the subject, and quotes the opinions and statements of reliable authorities from the second century down to his own time.

Author: Shamsaddîn Abû 'Abdallâh Muhammad bin Ahmad Ad Dahabî شمس الدين ابو عبد الله محمد بن احمد الذهبي, one of the prominent scholars of the 8th century A.H., who died in A.H. 748 = A.D. 1348. See Lib. Cat., vol. v, part ii, No. 462/7.

Beginning:—

الحمد لله العلي العظيم رب العرش العظيم على نعمائه السابقة الظاهرة و الباطنة الخ •

The present work, according to the author's statement in the preface, is a continuation of his own treatise on the subject composed in A.H. 691.

A copy of the work is mentioned in Berlin, No. 2313.

Written in fair Naskh. Not dated; apparently 11th century A.H.

No. 531.

foll. 9; lines 18; size $6\frac{1}{2} \times 5$; $4\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another, but incomplete, copy of the preceding work, described on the title-page as the 3rd part of that work, thus:—

الجزء الثالث من كتاب مسئلة علو الله تعالى مما جمعه محمد بن احمد الذهبي *

The present copy (which corresponds with foll. 51^a–67^b of No. 530) is most probably 300 years older than the latter. It begins abruptly thus:—

وروى الحافظ عبد الغني و شيخ الاسلام ابو الحسن الهكاري و غيرهم باسنادهم في جمعهم عقيدة الشافعي الخ *

The present 3rd part ends thus:—

رواه الخطيب في تاريخه عن عبد الله بن محمد القريشي *

Written in fair Naskh. Though the copy is not dated, yet the paper and writing suggest that it was written in the 8th century A.H.

No. 532.

foll. 149; lines 21; size $8\frac{1}{2} \times 6$; $7\frac{1}{2} \times 3\frac{1}{2}$.

الكافية الشافية في انتصار الفرقة الناجية

AL KÂFIYATU ASH SHÂFIYAH FÎ INTIṢÂR AL FIRQAT AN NÂJIYAH.

A versified theological work, containing an exposition of the doctrines of orthodox Muhammadans, and refuting the doctrines of other sects. It consists of 5,828 couplets, each of which ends with the letter ن. Hence the work is known as Qaṣîdâ'i Nûniyah. Ḥâj. Khal., vol. ii, p. 127, wrongly designates it Qaṣîdatu Lâmiyah.

Author: Abû 'Abdallâh Muḥammad bin Abî Bakr bin Ayyûb al Qaiyimî ابو عبد الله محمد بن ابي بكر بن ايوب القيمي (*d.* A.H. 751 = A.D. 1350; see Lib. Cat., vol. v, part ii, No. 323).

The preface begins thus :—

الحمد لله شهدت بربوبيته جميع مخلوقاته و اقرت له بالعبودية جميع مصنوعاته الخ *

After the preface, the work begins with the following verses :—

اذا اردت مجامع الطرق التي فيها افتراق الناس في القرآن
مدار هما اصلان قام عليهما هذا الخلاف هما له ركنان

The work comprises several Faṣls, in addition to a detailed Muqaddimah (introduction) and a Khâtimah (epilogue). The Muqaddimah includes a short historical introduction to the subject; while the Khâtimah contains a description of Paradise, and a statement of those necessary acts which qualify men to enjoy eternal life therein. Nearly all the important points of theology are dealt with in verse in the several Faṣls.

Only one other MS. copy of the work is noticed, viz., in Berlin, No. 2092; but the work was printed in Cairo, A.H. 1338.

Written in fair Naskh. Dated A.H. 1190.

No. 533.

foll. 113; lines 27; size 12×8½; 9×4½.

The Same.

Another copy of the preceding work. Written in bold Naskh, Dated A.H. 1243.

No. 534.

foll. 167; lines 19; size 10×7½; 8×5½.

حادي الارواح الى بلاد الافراح

ḤÂDÎ AL ARWÂḤ ILÂ BILÂD AL AFRÂḤ.

The work contains a description of Paradise and of the blessings of God enjoyed therein, with a refutation of the attacks directed against orthodox Muhammadans on this subject by the Mu'tazilî and Jahamî sects. The author supports the views of the orthodox school, quoting verses from the Qur'ân, Ḥadîṣ, and the opinions of reliable

authorities. Biographers of the author say that no one prior to him had ever composed such a useful work on the subject.

Author: Abû 'Abdallâh Muḥammad bin Abî Bakr bin Ayyûb al Qaiyimî ابو عبد الله محمد بن ابي بكر بن ايوب القيمي (*d.* A.H. 751 = A.D. 1350; see No. 532 above).

Beginning:—

الحمد لله الذي جعل جنات الفردوس لعباده نزلا ...... و بعد فهذا كتاب اجتهدت في جمعه و ترتيبه ...... فهو للمحزون سلوة و للمشتاق الى تلك العرائس جلوة و سميته حادي الارواح الى بلاد الافراح الخ •

For other copies of the work see Berlin, No. 8798; Paris, No. 1387; Leid. No. 2023; Cairo, vol. ii, p. 133. The work was printed in Cairo in A.H. 1340, along with I'lâm al Mûqi'în.

Written in good Naskh. Not dated; apparently 8th century A.H. Foll. 2–12 and foll. 159–165 (which are dated A.H. 1292) are supplied in a later hand.

No. 535.

foll. 311; lines 33; size $10\frac{1}{2} \times 7\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

شرح المواقف

SHARḤ AL MAWÂQIF.

A well-known commentary on Mawâqif, a famous treatise on the scholastic theology, divided into 8 Mawqaf, by Qâḍî Aḍud (*d.* A.H. 756 = A.D. 1356).

By 'Alî bin Muḥammad علي بن محمد, commonly called As Sayyid Ash Sharîf Al Jurjânî السيد الشريف الجرجاني (*d.* A.H. 816 = A.D. 1413; see Lib. Cat., vol. v, part ii, No. 356).

The present copy, as well as the succeeding MS. which is another copy of the same, begins without preface, thus:—

ضمن خطبة كتابه الاشارة الى مقاصد علم الكلام الخ •

The preface of the commentary, as given in the India Office copy (No. 438), begins as follows:—

سبحان من تقدست سبحات جماله الخ •

In this preface, it is stated that Sayyid completed the present commentary in A.H. 708; and that he dedicated it to Sulṭân-Giyâsad-din, the grandson of Tîmûr, who was dethroned in A.H. 809.

The great excellence and usefulness of the present commentary account for its universal popularity among scholars, who ever since the commentator's own day have continued to write glosses and annotations upon it.

For other copies of the commentary see India Office, Nos. 438–45; Berlin, Nos. 1801-02; Leid, No. 1548; Paris, Nos. 2393-94; Cairo, vol. ii, p. 29.

Written in beautiful Naskh, within gold-ruled borders. Has a frontispiece. Not dated; apparently 9th century A.H.

No. 536.

foll. 342; lines 27; size 9½ × 7½; 7½ × 4½.

The Same.

Another copy of the same.

Written in fair Naskh. Dated A.H. 986.

No. 537.

foll. 319; lines 24; size 6½ × 5½; 7 × 4.

حاشية الچلبي على شرح المواقف

ḤÂSHIYAT AL CHALABÎ 'ALÂ SHARḤ AL MAWÂQIF.

A well-known gloss on Sharḥ al Mawâqif (see No. 536 above).

By Ḥasan bin Muḥammad Shâh al Fanârî حسن بن محمد شاه الفناري, commonly called Al Chalabî الچلبي, a famous author and scholar, known for his special merits in the Qur'ânic branches, jurisprudence and theology. The author, after completing his studies, was appointed teacher in a Madrasah in Adrianople, where he composed a gloss on Talwîḥ (see Hand-list, No. 704). A few years later he visited Cairo, where he attended the lectures of a certain professor, specially known for his lectures on philology; and on his return from Cairo he was appointed professor in the Iznîq Madrasah of Constantinople. He was born in A.H. 840, and died in A.H. 886 = A.D. 1481. For his life and other works see Brock., vol. ii, p. 229; Ḥadâ'iq al Ḥanafiyah, p. 338.

Beginning :—

الحمد لله الذي تولهت الافهام في كبرياء ذاته و تحيرت الاوهام
في عظمة صفاته الخ •

For other copies of the work see Berlin, No. 1107; Cairo, vol. ii, p. 16.

A printed copy of the gloss is noticed in the 'Âṣifîyah Library. No. 322.

Written in fair Naskh. Not dated; apparently 10th century A.H.

No. 538.

foll. 338; lines 21; size 10 × 6; 7 × 3½.

الحاشية على شرح المواقف

AL HÂSHIYAT U 'ALÂ SHARH AL MÂWÂQIF.

A very detailed gloss on Sharh Al Mawâqif (No 535 above), explaining the text from the theological and philological points of view

By 'Abdalhakim As Siyâlkûtî عبد الحكيم السيالكوتي (d. A.H. 1067 = A.D. 1656). See No. 509 above.

Beginning :—

اللهم لك الحمد يوافي نعمك و يكافي مزيد كرمك ...... اما بعد
فهذه فوائد بل فرائد علقتها علي شرح المواقف ...... عند قرأة قرة العين
لهذا الغريب عبد الله الملقب باللبيب الخ •

'Abdalhakîm, in the preface, tells us that the present composition is, with certain additions, a collection of the notes which he made on a copy of Sharh Al Mawâqif, studied under him by his son, 'Abdallâh, commonly known as Al Labîb, himself the author of a gloss on Al Mutawwal (see Handlist, No. 2798).

One Muhammad 'Askarî tells us, in a note at the end, that the present copy was compared in A.H. 1106 with a copy belonging to 'Abdallatîf, the grandson of 'Abdalhakîm.

Written in Nasta'lîq. Not dated; but the above note suggests that it was written in or before A.H. 1106.

No. 539.

foll. 432; lines 21; size 10×6½; 7×3½.

The Same.

Another copy of the same Written in Nasta'liq. Not dated; apparently 11th century A.H.

No. 540.

foll. 193; lines 15; size 8½×4½; 5×2½

الحاشية على الامور العامة

AL ḤÂSHIYAT 'ALÂ AL 'UMÛR AL 'ÂMMAH.

A beautiful copy of a well-known gloss on the first part of the second chapter of Sharḥ Mawâqif, on fundamental principles (الامور العامة), an important branch of theology, of which Indian scholars of later times have been particularly fond. The large number of compositions by Indian scholars on the present subject, and their very numerous annotations on the present gloss, afford abundant evidence of their devotion to the subject. The present gloss was dedicated to Aurangzaib (A.H. 1069–1118 = A.D. 1659–1707).

By Mîr Muḥammad Zâhid bin Muḥammad Aslam Al Harawî مير محمد زاهد بن محمد اسلم الهروي, commonly known as Mîr Zâhid, the most prominent scholar of his age, and a writer on theology, logic and some other branches of literature. He studied under his father and many others. His father held the rank of Yak Hazârî (commander of one thousand) in the reign of Shâh Jahân. Our author's literary attainments and merits were fully appreciated by Shâh Jahân (A.H. 1037–1069 = A.D. 1628–1659), who first appointed him Ḥisbah, Inspector of Weights and Measures in the Army, and then official news-writer to the Government in Kabul. After Shâh Jahân's death, the author was honoured by Aurangzaib, being given a respectable post in Kabul, where he settled permanently. He died in A.H. 1101 = A.D. 1689. See Subḥat al Marjân, fol. 156[a]; Ḥadâ'iq al Ḥanifîyah, p. 428; Tadkira i Ulmâ' Hind, p. 188.

Beginning—

نحمدك يا من قصرت من وصف كماله السنة العلماء الاعلام ......

قوله مالا يختص الخ انت تعلم ان المتبادر منه ان الامور العامة احوال الواجب والجوهر والعرض الخ *

The work was printed in the 'Alawî Press, Delhi, A.D. 1879, and in Lucknow, A.H. 1263.

For other copies of the work see Râmpûr Hand-list, Nos. 90–92; Âṣifiyah Hand-list, No. 34; India Office, Nos. 451-52.

The present copy is written in beautiful Naskh, within gold-ruled borders. It has a frontispiece. The copy is not dated, but a note, dated A.H. 1102, on the title-page, suggests that it was written in or before that year.

A note, followed by a seal, on the title-page, tells us that the MS. was for some time in the possession of Dâ'ûd Khân Quraîshi, an officer of Panj Hazâri in the reign of Aurangzaib, who was appointed Governor of Allahâbâd in A.H. 1080 = A.D. 1670: see Beale, p. 119. This note is followed by another, dated A.H. 1102, written by Ibn Mihr Jân, who tells us that he received the present copy from the above-mentioned Dâ'ûd Khân.

No. 541.

foll. 110; lines 19, size $10\frac{1}{2} \times 5\frac{1}{2}$; 7×3.

The Same.

Another copy of the preceding gloss, beginning, without preface, thus:—

قوله مالا يختص الخ انت تعلم ان المتبادر منه ان الامور العامة الخ *

Written in Nasta'lîq. Not dated; apparently 12th century A.H.

No. 542.

foll. 67; lines 29; size $10\frac{1}{2} \times 5\frac{1}{2}$; 7×3.

The Same.

Another copy of the same gloss, beginning, like the above copy, without the preface.

Written in Nasta'lîq. Dated A.H. 1141.

No. 543.

foll. 71; lines 28; size 12×6; 10½×4½.

الحاشية على حاشية مير زاهد

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI MÎR ZÂHID.

A very useful annotation of Mîr Zâhid's gloss (Nos. 540–42 above), containing useful critical notes.

By Qâḍî Mubârak bin Muḥammad Dâ'im al Fârûqî al Gupâmu'î قاضي مبارك بن محمد دائم الفاروقي الگوپا موئي, the most widely recognized Indian scholar of his age in theology and logic, and known for his controversies on logical points with Maulavî Ḥamdallâh (*d.* A.H. 1160 = A.D. 1747). His commentary on Sullam (see Hand-list, No. 1982) is one of the standard books for higher studies in logic in India. He was born in Gûpamu, a village in the Hardoi district of Oudh. He died in A.H. 1162 = A.D. 1748. See Taḏkira'i 'Ulamâi Hind, p. 174.

Beginning, without preface, thus:—

قوله ان المتبادر منه الخ لايقال كما ان موضوع العلم هو المعلوم او الوجود المطلق الخ *

For other copies of the work see Rampûr printed list, Nos. 71-72; India Office, No. 453.

The present copy (which is defective at the end) bears three Arḍdîdahs, without name, dated A.H. 1192, 1197, 1201, respectively.

Written in Nasta'lîq. Not dated; but most probably written in or before A.H. 1192.

No. 544.

foll. 57; lines 20; size 10×5½; 8×4½.

The Same.

Another copy of the same, defective at the end, like the preceding copy.

Written in Nasta'lîq. Not dated; apparently 12th century A.H.

No. 545.

foll. 134; lines 17; size $9\frac{1}{8} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

الحاشية على حاشية مير زاهد

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI MÎR ZÂHID.

An annotation containing detailed notes on Mîr Zâhid's gloss (Nos. 540–42 above).

By Maulavî Barkatallâh مولوي برکت الله, designated Barkat 'Alî in the Râmpûr Hand-list, No. 74; an Indian scholar of the 12th century A.H. He dedicated the present work to Amîr al Umarâ' Najîb ad Dawlah (*d.* A.H. 1184 = A.D. 1770; see Beale, p. 290).

Beginning:—

يا من حمده اول مواقف الكلام و آخر المقاصد ...... قوله انت تعلم ان المتبادر منه الخ انت خبير ان الشائع في عرفهم استعمال لفظ الاختصاص في المحمولات بالطبع الخ *

For another copy of the present work see Râmpûr Hand-list, No. 74.

Written in Nasta'lîq. Not dated; apparently 14th century A.H.

No. 546.

foll. 151; lines 21; size $9\frac{1}{8} \times 6$; $7\frac{1}{2} \times 3\frac{1}{2}$

The Same.

Another copy of the same. Written in Nasta'lîq. Not dated; apparently 14th century, A.H.

No. 547.

foll. 160; lines 19; size 11½ × 7; 8 × 4.

الحاشية على حاشية مير زاهد

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI MÎR ZÂHID.

An annotation of Mir Zâhid's gloss (No. 540 above).

By Maulavî Ẓahûrallâh bin Muḥammad Walî bin Ġulâm Muṣṭafâ مولوي ظهور الله بن محمد ولى بن غلام مصطفى, a Muftî and scholar of Lucknow. He was born in A.H. 1174, and studied under his father and his uncle, Mullâ Muḥammad Ḥasan. He is the author of some other glosses on different works; see Tadkira'i 'Ulamâi' Hind, p. 100. The date of his death is omitted by his biographers; but since we know of certain of his pupils who studied under him in the 13th century A.H., we can place it in that century.

Beginning:—

الحمد لله رب العالمين و الصلوة على رسوله محمد و آله و اصحابه اجمعين ...... قال المصنف اي مالا يختص الخ اعلم انه قد وقع في تبيين معنى الامور العامة عبارات مضطربة الخ •

The use, with reference to the author, of the word سلمه (an invocation only used of a living person) in a note on the title-page, which runs thus:— حاشية مولوي ظهور الله سلمه at once suggests that the present copy was written in the author's lifetime.

Written in Nasta'lîq. Not dated; apparently 13th century, A.H.

No. 548.

foll. 454; lines 18; size 8½ × 5½; 6 × 3½.

الحاشية على حاشية مير زاهد

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI MÎR ZÂHID.

An annotation containing detailed notes on Mîr Zâhid's gloss (No. 540 above); much appreciated in India, these notes being remarkable for their critical acumen.

By 'Abdal 'Alî Muḥammad bin Niẓâmaddîn عبد العلي محمد بن نظام الدين, commonly called Baḥr al 'Ulûm (بحر العلوم), known throughout India for his special merits in logic, theology, philosophy and jurisprudence, and for his useful compositions in the Arabic and Persian languages on those subjects. He was born in Lucknow, where he studied under his father and some others. He completed his studies at an early age, being granted a sanad of competency by his father at the age of 17. He delivered lectures for some time in Lucknow; but unfortunately some unhappy event forced him to leave that place for Shâhjahânpûr. However, shortly after, at the request of the Nawwâb of Râmpûr, he went there, and was appointed Principal of the State Madrasah, where he served for nearly 5 years. It is said that so great was the rush of students that the Nawwâb, being unwilling to meet the expense, refused some admission. Baḥr al 'Ulûm, in displeasure at this action of the Nawwâb, resigned his service. Meantime, he was requested by Munshî Ṣadraddîn to accept the post of Principal of the Bûhâr Madrasah in Bardawan (Bengal). This he did, and worked there for some years. It was here that he composed قيامت نامه, a work in Persian on the events connected with the day of resurrection. See Bûhâr Lib. Cat., vol. i, No. 132. From Bûhâr he went to Madras; where he worked as a professor for some years, and died in A.H. 1225 = A.D. 1810. This is the date given by the authors of Ḥadâ'iq al Ḥanafîyah. p. 467; of the Râmpûr Hand-list, No. 69; and of the 'Âṣifiyah Library, No. 376. On the other hand, the author of the first volume of the Bûhâr Library Catalogue gives the date of his death as A.H. 1226; whereas the author of Tadkira'i 'Ulamâ'i Hind, p. 123, and Dr. Hidâyat Ḥusain, in Bûhâr Lib. Cat., vol. ii, p. 163, say that he died in A.H. 1235. The date A.H. 1235 may safely be rejected, however, in view of the fact that Ḥâfiẓ Ġulâm Muḥammad, in his work, Aṣ Ṣaulat al 'Abqarîyah (see No. 584 below), which was composed in A.H. 1227, mentions Baḥr al 'Ulûm as his teacher, and uses the words قدس الله الباري منواه which are always used of a deceased person, thus indicating that Baḥr al 'Ulûm was no longer alive in A.H. 1227. As regards the other dates given, *viz.*, 1225 and 1226 A.H., we have no clue as to which should be preferred.

Beginning :—

ان اجل كلام ينطلق باللسان ...... اما بعد فيقول العبد الراجي ......
عبد العلي محمد ابو العياش ابن نظام الملة و الدين الانصاري ....
ان الامور العامة من اجل العلوم العقلية ...... قوله اى مالا يختص الخ
اعلم انه قد وقع في تفسير الامور العامة عبارات مضطربة الخ ٭

The author, in the preface, gives some description of Sharh al Mawâqif and of the gloss upon it by Mîr Zâhid.

For other copies of the work see Râmpûr, Nos. 68–70; 'Âsifîyah, No. 376.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

Maulavî Sa'îd of Patna (see Lib. Cat., vol. v, part i, No. 227) tells us, in an autograph note at the beginning, that the MS. was for some time in his possession.

No. 549.

foll. 216; lines 17; size 12½ × 8; 8 × 3½.

The Same.

Another copy of the same, beginning without the preface, thus:—

قوله اي مالا يختص الخ اعلم انه قد وقع في تفسير الامور العامة عبارات مضطربة الخ •

Written in Nasta'lîq. Not dated; apparently 14th century A.H.

No. 550.

foll. 120; lines 17; size 8 × 5; 5½ × 2¼.

شرح العقائد العضدية

SHARHU AL 'AQÂ'ID AL ADUDÎYAH.

(Also known as 'Aqâ'id u Mullâ Jalâl.)

A very popular commentary on 'Aqâ'id Adudîyah, a treatise on the principles of faith written, from the Sunni standpoint, by Qâdî 'Adud (*d.* A.H. 756 = A.D. 1355). For a copy of this treatise see Br. Mus. Suppl.. No. 1206/3.

By Jalâluddîn Muhammad bin As'ad As Siddîqî Ad Dawwânî جلال الدين محمد بن اسعد الصديقي الدواني, a distinguished philosopher of his age, known for his special merit in philosophy, logic, theology and jurisprudence. He is commonly known as محقق دواني (the scholar of Dawwân). He was born in A.H. 830 in Dawwân, a district in Gâzarûn, where his father was a Qâdî. He worked as a professor of

the Madrasah Aitam in Shîrâz, and then as a Qâḍî of the same place. He is the author of a number of works, most of them on the subjects referred to above. In all, 35 works of his are enumerated in Brock., vol. ii, p. 217. The literary disputes between the author and Ṣadraddîn Ash Shîrâzî (*d.* A.H. 930 = A.D. 1523) are not unknown to scholars. See, for the subject of one of these disputes, No. 603 below. He died in A.H. 907 = A.D. 1501; see Rieu, Persian Cat., vol. ii, p. 442b; Brock., vol. ii, p. 217; Ḥabîb as Siyar, vol. iii, part iv, p. 111.

Beginning :—

يا من وفقنا لتحقيق العقائد الاسلامية ...... و بعد فيقول المحتاج
الى ربه الغني محمد بن اسعد الصديقي الدواني ان العقائد العضدية
لم تدع قاعدة من اصول الدينية الخ

Dawwânî, in the preface, tells us that it is the first commentary to be written on the treatise; but an earlier commentary by Muḥammad ad Dâmaġânî is noticed in Cairo, vol. ii, p. 38; *Cf.* Library Handlist, No. 2634/2.

The present commentary, which was composed in Marv, A.H. 905, is the last composition of the author. Though technically a commentary, it is looked upon as an independent work on the subject. Hence it is known as 'Aqâ'id Mullâ Jalâl; has been introduced into the course of studies in theology in many Madrasahs; and many scholars have written glosses and annotations on the same.

The present work was printed in Constantinople, A.H. 1232; Cairo, A.H. 1296; Delhî, A.D. 1879.

For other copies of the work see Râmpûr Library, Nos. 202–6; 'Âṣifiyah Library, Nos. 21, 127, 373; Berlin, No. 1994; Leid, No. 2026; India Office, Nos. 445–48, 466/1.

Written in Nasta'lîq. Dated A.H. 1035.

No. 551.

foll. 58; lines 21; size 11 × 7; 8 × 3¼.

The Same.

Another copy of the same. Written in Naskh. Dated A.H. 1116. It is noted, at the end, by one Jân 'Alî, that the present MS. was purchased for the Royal Library of Akbar II. (A.H. 1221–53 =

A.D. 1806–37). One Mullâ Muḥammad bin Aḥmad bin Rasûl, in a note on the title-page, tells us that in A.H. 1193 he taught students from the present copy in the presence of a number of scholars, who appreciated his mode of teaching. This note reminds us that one of the qualifications for teachers in former times was to teach in this way in the presence of scholars.

No. 552.

foll. 84; lines 21; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{4} \times 6\frac{1}{4}$.

الحاشية على شرح العقائد العضدية

AL ḤÂSHIYATU 'ALÂ SHARḤ AL 'AQÂ'ID AL AḌUDÎYAH.

(Also known as Khânqâhîyah.)

An incomplete copy of a well-known gloss on Dawwânî's commentary (No. 550 above), composed in A.H. 1000. Defective at the end.

By Yûsuf bin Muḥammad Jân al Qarâbâġî يوسف بن محمد جان القراباغي one of the eminent scholars of the 11th century. He was born in Qarâbâġ, a village in Hamadân. He died about A.H. 1034 = A.D. 1624; see Khulâṣat al Aṣar, vol. iv, p. 510. Ḥâj. Khal., vol. ii, p. 27, says that he died about A.H. 1030 = A.D. 1620.

Beginning:—

كيف لا احمد و كيف احمد ...... فيقول الاحوج ...... ابن محمد جان القراباغي ...... و سميته بالخانقاهي الخ *

The author composed the present gloss, which is his first composition, at a Khânqâh of Samarqand. Hence it is sometimes known as Khânqâhîyah. He dedicated the gloss to Ṣûfî Abû Ḥâmid Khalîlallâh.

For other copies of the work see India Office, No. 459; Râmpûr, Nos. 116–117. A printed copy of the gloss, dated A.H. 1289, is noticed in Râmpûr, No. 15.

Written in Nasta'liq. Dated 1102 A.H.

No. 553.

foll. 106; lines 15; size 11½ × 5½; 8½ × 4.

The Same.

Another copy of the same, also defective at the end. Written in Naskh. Not dated; apparently 14th century A.H.

No. 554.

foll. 47; lines 23; size 9½ × 5½; 7 × 3½.

الحاشية على شرح العقائد العضدية

AL ḤÂSHIYATU 'ALÂ SHARḤ AL 'AQÂ'ID 'AL AḌÛDÎYAH.

A gloss on Dawwânî's commentary (No. 550 above), explaining the theological points either omitted, or dealt with very briefly, by Dawwâni. In some cases a philological explanation of the words is also given.

By 'Abdalḥakîm as Siyâlkûti عبد الحكيم السيالكوتي (d. A.H. 1067 = A.D. 1656; see No. 509, above).

Beginning:—

و هو انسان الضمير راجع الى لفظ النبي المذكور صريحاً فان التعيين مستفاد من اللام فما قيل انه راجع الى المطلق المذكور ضمنا توهم الخ *

Two copies of the gloss are mentioned in Râmpûr, Nos. 111–13.

The colophon runs thus:—

تمت الحاشية الميمونة من مصنفات عبد الحكيم السيالكوتي على شرح العقائد مولانا جلال الدين الدواني *

Written in fair Nasta'liq, within gold-ruled borders. Bears a frontispiece. Not dated; apparently 12th century A.H.

No. 555.

foll. 60; lines 11; size $8\frac{1}{2} \times 4$; $5\frac{1}{2} \times 2\frac{1}{2}$.

فخر الحواشي

FAKHR AL ḤAWÂSHÎ.

An annotation of Dawwânî's commentary (see No. 550 above). and on its gloss, No. 552 above.

By Muḥammad bin 'Abdal'azîz محمد بن عبد العزيز, an Indian scholar of the 12th century A.H., who completed the present annotation in A.H. 1118. The writer, on fol. 37ª, mentions his father's Persian work كشف الغطاء on Khilafat, which is also incidentally mentioned in Persian Cat., vol. viii, p. 90. 'Abdal'azîz, the father of the writer, was a poet, known as 'Izzat. He held a manṣab of 700 in the reign of Aurangzaib, and died in A.H. 1091 = A.D. 1680, see Beale p. 3.

Beginning:—

الحمد لله الذي خصصنا بمراتب الادراک و التمیز و الصلوة و السلام علی من علمنا بان العلم شيء عزیز لایعطی الا لعبد عزیز و بعد فیقول العبد المفتقر الی رحمة الله ...... محمد بن الشیخ في اهل التمیز المدعو بفخر الدین ان هذه فوائد شریفة ...... متعلقة بحل شرح العقائد العضدیة و حواشي الیوسفیة و کان شروع ذلك في آخر خلافة الامام ... عالمگیر بادشاه غازي محمد اورنگ زیب و اختتامه سنة مائة و الف و ثمان من الهجرة ... و سمیته بفخر الحواشي علی کشف الغواشي الخ ‌•

Written in Nasta'lîq. The frequent corrections and alterations suggest that the present is an autograph copy.

No. 556.

foll. 74; lines 17; size 9½ × 6½; 6½ × 4.

الحاشية على شرح العقائد العضديه

AL ḤÂSHIYATU 'ÂLA SHARḤ AL 'AQÂ'ID AL AḌUDÎYAH.

A gloss on Dawwânî's commentary (No. 550 above), containing logical explanations of the points requiring such explanations.

By Mullâ Niẓâmaddîn bin Quṭbaddîn as Sihâlawî ملا نظام الدين بن قطب الدين السهالوي, the father of Baḥr al 'Ulûm (*d.* A.H. 1225 = A.D. 1810; see No. 548, above). He studied under his father, and under Amânallâh al Banârasî (*d.* A.H. 1133 = A.D. 1720) Fatiḥa'i Farâġ, the ceremony observed on his completing his studies, was performed by a Ṣûfî, Ġulâm Naqshband (*d.* A.H 1126 = A.D. 1714). He received spiritual training from 'Abdarrazzâq al Hânsawi. The fame of his advanced learning and of his able teaching spread far and wide, and students flocked round him to complete their higher studies under him. He died in A.H. 1161 = A.D. 1747, leaving behind him a large number of pupils. See Tadkira'i 'Ulamâ'i Hind, p. 42; Ḥadâ'q al Ḥan-fiyah, p. 445.

Beginning, without preface, thus :—

قوله هو انسان الخ لا يرتاب ان حاصل الضمير مذكور صريحاً و هو الغبي

اذا الخصوصية انما جاءت من تلقاء لام التعريف فهو لايخدش صراحته الخ •

The author's name does not appear anywhere in the text; but a note on the title-page, which runs thus :— حاشيۀ ملا نظام الدين والد بحر العلوم بر شرح عقائد جلالي, tells us that the present gloss is by Mullâ Nizâmaddîn. This is confirmed by the fact that the author of the gloss, No. 557 below, quotes the following on fol. 12ᵇ from Niẓâmaddîn's gloss, a passage which will be found on fol. 6ᵃ of the present MS. :—

تحريرة ان المقدمات مسلمة غير منتجة للمطلوب •

A copy of the present gloss is noticed in Râmpûr, No. 281.
Written in Nasta'lîq. Dated A.H. 1249.

No. 557.

foll. 34; lines 22; size 10×7; 7×4.

الحاشية على شرح العقائد العضديه

AL ḤASHIYATU 'ALÂ SHARḤ AL 'AQÂ'ID AL AḌUDÎYAH.

A gloss on Dawwânî's commentary (No. 550 above), containing explanations of difficult points and passages.

By Mullâ Kamâladdîn as Sihâlawî ملا كمال الدين السهالوي, a prominent scholar of India, who studied under Mullā Niẓâmaddîn (see No. 556 above). He died in A.H. 1175 = A.D. 1761; see Tadkira'i 'Ulamâ'i Hind, p. 173.

Beginning:—

قال الشارح هو انسان اقول المعرف باللام هو المطلق مع التخصيص الحاصل من قبل اللام فهو عرفي لا يمنع الاطلاق الخ •

For two other copies of the gloss see Râmpûr, Nos. 1118–9.

Written in Nasta'lîq. Not dated; but a seal on the title-page (dated, A.H. 1177) of one Badradduja, in whose possession the MS. was for some time, suggests that our copy was written in or before that year.

No. 558.

foll. 44; lines 24; size 11½×5½; 8½×4.

الحاشية على شرح العقائد العضدية

AL ḤÂSHIYATU 'ALÂ SHARḤ AL 'AQÂ'ID AL AḌUDÎYAH.

A very useful gloss on Dawwânî's commentary (No. 550 above), containing critical and exegetic notes.

By 'Abdarraḥmân bin 'Abdarrasûl ar Raḥmânî عبد الرحمن بن عبد الرسول الرحماني, an Indian scholar of the 12th century A.H. He quotes early authors, and occasionally criticises them.

Beginning:—

يا من دل على ذاته بذاته و تنزه عن مجانسة مصنوعاته ......

و بعد فيقول الفقير الى التائيد السبحاني عبد الرحمن بن عبد الرسول

الرحماني ان هذه حواشي معلقة على الشرح المشهور للعقائيد العضدية قد كنت قيدتها في سالف الزمان فاردت الآن ان احررها مفصلة مبوبة ...... مستعيناً بالله الكريم و متوكلا على الحي العظيم الخ *

According to the author's statement in the preface, the present work is an enlargement of certain notes which he made on Dawwânî's commentary.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 559.

foll. 71; lines 16; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the same. Written in Nasta'liq. Not dated; apparently 14th century A.H.

No. 560.

foll. 386; lines 27; size $8\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 5\frac{1}{2}$.

شرح المقاصد

SHARḤ AL MAQÂṢID.

A very popular commentary by Sa'daddîn al Taftâzânî (*d.* A.H. 791 = A.D. 1389; see No. 500 above) on his own concise treatise on theology, called Al Maqâṣid; composed in Samarqand, A.H. 784.

The present copy, omitting the original preface, for which is substituted a short preface by some one else, begins thus:—

لک الحمد و المنة و على رسولک و اصحابه الصلوة و التحية و بک الاستعانة و منک التوفيق و عليک التوکل و اليک التفويض *

The original preface of the commentary (see pp. 1–2 of the printed edition, Constantinople, A.H. 1277) begins thus:—

لک الحمد يا من بيده ملكوت كل شي و به اعتضاده و من عنده ابتداو كل حي و اليه معاده الخ

The present copy, and the above referred to printed copy, agree verbatim from the passage اعلم ان للانسان قوة نظرية كمالها معرفة حقائق الاشياء كما هي الخ (which is the beginning of the commentary) to the end. The present commentary is one of the standard works for higher studies in Theology.

For other copies of the work see India Office, No. 461; A. S., No. 2364; Kopr., Nos. 854–55; Cairo, vol. ii. p. 26.

Written in fair Naskh. Not dated; apparently 10th century A.H., but foll. 1–144 are supplied in a later hand.

No. 561.

foll. 310; lines 17; size $10\frac{1}{4} \times 5\frac{1}{3}$; $7 \times 3\frac{1}{2}$.

تذهيب التهذيب

TADHÎB AT TAHDÎB.

A detailed commentary on the 2nd part (Theology) of At Tahdîb, a work of Sa'daddîn at Taftâzânî (*d.* A.H. 791 = A.D. 1389; see No. 500 above), which is divided into two parts, the first of which is on Logic. Sa'daddîn's object in this composition was to indicate the connection between theology and logic, and to show how the study of the former is based on that of logic. For a copy of the 2nd part (Theology) see Hand-list, No. 2634/1.

By Abû Yûsuf Muḥammad bin Ya'qûb al Banbânî ابو يوسف محمد بن يعقوب البنباني, a scholar of the 11th century A.H; see Lib. Cat., vol. ii, No. 474.

Beginning :—

اللّهم اقدم و جناب القدس و الكبرياء محفوف بالجبروت و حثّام احجم و نقاب الحمد و الثناء مكشوف في الملك و الملكوت ...... فيقول الفقير الفضل الرباني ابو يوسف محمد بن يعقوب البنباني ... و سميته بتذهيب التهذيب الخ ●

The commentary is a rare one, only one other copy of the same having been noted, viz., Âṣifîyah Library, No. 183.

Written in Nasta'lîq. Dated A.H. 1193.

No. 562.

foll. 88; lines 21; size 8×5½; 6×4½

الاصابة في درة القلائد

AL IṢÂBATU FÎ DURRAT AL QALÂ'ID.

A rare commentary on Durrat al Qalâid, a versified treatise dealing with the main points of theology, and containing 100 couplets, composed in A.H. 793 by some Ḥanafî scholar, whose name is not known. The commentator himself could not trace the author's name, as appears from the following passage in the commentary:—

و النظم لبعض الفضلاء السابقين من الحنفية *

By Aḥmad bin Muḥammad al Madanî احمد بن محمد المدني, a distinguished scholar of Medina of the 11th century A.H. He is an author of more than 50 works. He died in A.H. 1071 = A.D. 1660; see Brock., vol. ii, p. 205; Khulâṣat al Aṣar, vol. i, p. 342; Ṭâj at Ṭabaqât, vol. xi, fol. 340.

Beginning:—

الحمد لله و لي النعماء باسط الجود على اهل الارض و السماء احمده جميع محامده الخ *

As we are told by the commentator in the preface that, the present commentary was composed in Medina, A.H. 1057.

The following couplets in Durrat al Qalâid indicate the title of the work, date of composition, and number of couplets contained in the same.

باسم الهنا العلى الصمد — الواحد الفرد القديم الاحد

سميتها بدرة القلائد — و غرة الاصول بالعقائد

ابياتها من مائة لم تزد — فليس فيها من كسور العدد

من سنة الثلاث و التسعينا — و سبعمائة مضت سنينا

A note at the end tells us that the present MS. was compared with an autograph copy of the commentary.

Written in fair Naskh. Dated A.H. 1067.

No. 563.

foll. 84; lines 19; size 8×5½; 6×3½.

المسامرة في شرح المسايرة

AL MUSÂMARAH FÎ SHARḤ AL MUSÂYARAH.

A commentary on Al Musâyarah, a work expounding the principles of faith of the orthodox Muhammadans, by Kamâladdîn Ibn al Humâm (*d.* A.H. 861 = A.D. 1456). For a copy of Musâyarah see Berlin, No. 1826. As we are told by its author, Al Musâyarah is an abridgment of Al Qudsîyah, a work on theology by Gazzâlî (*d.* A.H. 505 = A.D. 1111).

By Kamâladdîn Abu'l Ma'âlî Muḥammad bin Aḥmad al Maqdisî Ash Shâfi'î كمال الدين ابو المعالي محمد بن احمد المقدسي الشافعي, a scholar of the 10th century A.H., belonging to the Shafi'î school and the Qâdirîyah order of Ṣufism. He studied under Ibn al Humâm (the author of the text) and Ibn Ḥajar (*d.* A.H. 852 = A.D. 1449). He is the author of several original works and annotations. He died in A.H. 906 = A.D. 1500; see An Nûr as Sâfir, fol. 147ᵃ; Brock., vol. ii, p. 226.

Beginning:—

حمدا لمن رسم على صفحات الكائنات دلائل توحيده ...... و بعد

فهذا توضيح كتاب المسايرة في العقائد .... تأليف شيخنا كمال الدين

محمد ابن الهمام *

For other copies of the work see Leid, No. 2038; Cairo, vol. ii, No. 53; Alger, No. 559.

Written in Naskh. Not dated; apparently 11th century A.H.

No. 564.

foll. 407; lines 39; size 10½ × 7; 9½ × 6.

[الكتاب في علم الكلام]

AL KITÂBU FÎ 'ILM AL KALÂM.

An autograph copy of a voluminous and exceedingly valuable work on Sunnî Theology, believed to be unique, which deals elaborately with practically all the points of the subject, enumerating the theories and views of nearly all the Muhammadan sects, and quoting numerous reliable authorities. The object of the author in the present work was to make so complete a survey of the subject that the readers of his work would have no need to consult many different works on the present branch of learning. Unfortunately, we have only one volume of the work, and that defective. Even in this one volume, however, we notice that more than 1,000 authors are referred to, and passages from their works are quoted. On foll. 4ᵇ–51 of the present volume, the treatise الغياثي by Imâm al Ḥaramain (*d.* A.H. 478 = A.D. 1085; see No. 493 above) is quoted verbatim nearly in its entirety.

The larger portion of the following works is also quoted verbatim in the present volume:—

I. الاسماء و الصفات by 'Abdal Qâhir al Baġdâdî (*d.* A.H. 429 = A.D. 1037).

II. شعب الايمان by Ḥalîmî (*d.* A.H. 403 = A.D. 1012).

III. المقصد الاسنى by Ġazzâlî (*d.* A.H. 505 = A.D. 1111).

The contents of the present incomplete volume are as follows:—

I. foll. 1–52. Part (incomplete) of the 9th Bâb of the 3rd Kitâb on Imâmat and Khilâfat.

II. foll. 53–97ᵃ. 10th Bâb of the 3rd Kitâb on conversion, and on apostasy from Islâm, with warnings against the same الباب العاشر من الكتاب الثالث فی الردة.

III. foll 97ᵇ–98ᵃ. Khatimah (epilogue) to the preceding chapter خاتمة فيما يحصل به توبة المرتد.

IV. foll. 98ᵇ–407. 4th Kitâb, subdivided into 10 Bâbs الكتاب الرابع يشتمل على عشرة ابواب.

(i) foll. 98ᵇ–147ᵃ. 1st Bâb of the 4th Kitâb, defining 'Îmâm الاول من ابواب شعب الايمان القول في الايمان.

(ii) foll. 147ᵇ–407. 2nd Bâb (incomplete) of the 4th Kitâb, on

belief in the Prophet and in other prophets الباب الثاني من الكتاب في شعب الايمان من اعتقاد نبوة النبي و سائر الانبياء و الاعتراف بها.

The subject proper of this 2nd Bâb is not reached in the portion contained in the present MS., which is occupied with a long preliminary discussion (foll. 148-407) of belief in God and His attributes which, according to the following words of the author, is an essential preliminary to belief in His Prophet :—

و وصل الايمان بعامة اسماء الله و صفاته لاقتصار العقائد التي سبق وصفها و تعديدها بمعانيها و اثبات الرسول صلى الله عليه و سلم بالالفاظ الدالة عليها فان تصديقه فى الرسالة يأتي على قبولها منه الخ *

The preliminary discussion referred to above appears to be concluded at the beginning of a succeeding volume; for the present volume ends with the theological definition of حنان, one of the 99 names of God, while the next begins with the definition of مقيت another (and the last) of the 99 names of God, as appears from the following words of the colophon :—

و يتلوه فى الذي بعده اسم المقيت جل و على *

On fol. 67b, the author refers to the 2nd (missing) Kitâb of the present work, containing a history of the origin of heretical theories and innovations in Islâm, thus :—

اعلم و فقنا الله و اياك قدمنا القول في منشأ الضلالات و البدع كما ذكر الشهرستاني في اوائل الكتاب الثاني من تأليفنا هذا *

The theories of the Ġalaṭîyah and some other sects regarding the Reckoning of God, which are not generally known, are described on fol. 380b thus :—

و منها اثبات المحاسبة عن الخلق ...... و في هذا ابطال من انكر محاسبة الصانع عن عباده كما ذهب اليه الغلطية من الجهمية و ابطال قول من قال ان الحساب مع المؤمنين دون الكافرين كما ذهب اليه سالم البصري ...... و منها ابطال قول هشام القرطبي ...... لان هشاماً حرم على الناس ان يقولوا حسبنا الله و نعم الوكيل الخ *

On fol. 71ª, the author refers to the Shaiṭânîyah (شيطانيه) sect, who deny the personality of Satan, and to some of their theories, which are not generally known, thus:—

اما الشيطانية اصحاب شيطان الطاق حكي عنه القول بكثير من تشبهات الروافض و زاد عليهم بقوله ان الله تعالى يعلم الاشياء اذا قدرها و ارادها و التقدير عند الارادة و الارادة فعل الخ •

Author: 'Abdâllâh Abû Bakr bin Ḥasan an Nawawî عبد الله ابوبكر بن حسن النووي. The works of reference do not provide us with any account of the author; but the author himself, in the colophon quoted below, tells us that he was born in Nawâ, and settled in Damascus, and that he completed the present volume of the work in A.H. 810 = A.D. 1407:—

وقع الفراغ من هذا السفر المبارك على يدمؤلفه عبد الله ابي بكر ابن حسن النووي مولدا ثم الدمشقي ...... وكان الفراغ منه ... يوم الجمعة ...... ثامن ذي القعدة سنة عشرة و ثمانمائة ...... و الحمد لله على كل حال ...... و يتلوه بعده اسم المقيت الخ •

Hence he was a scholar of the 9th century A.H. The author mention his Shaikh (teacher), Abû Bakr al Mauṣilî (*d.* A.H. 797 = A.D. 1395; see Brock., vol. ii, p. 166), on fol. 399ᵇ; and refers to his work, Futûḥ Ar Raḥmân, thus:—

قال شيخنا ابو بكر الموصلي قدس الله في كتابه المسمى بفتوح الرحمن الخ •

The fact that more than 1000 authors are quoted in the present volume, and that it contains most useful material and valuable information, testify fully to the author's scholarship and his mastery of the subject. So far as we know, no one else has ever composed such a detailed work on the subject.

The present volume begins abruptly thus:—

لازم ولا يتعدى كقولنا ...... يتعلق بمقتضاه لغيره كوصفنا بانه عالم قادر الخ •

The larger portion of foll. 1–12 is damaged.

Written in fair Naskh. Dated A.H. 810.

No. 565.

foll. 52; lines 21; size 9 × 6½; 6½ × 5.

المصباح

AL MIṢBÂḤ.

A rare commentary on Umm al Barâhîn, a well-known work on mystic theology, by Sanûsî (*d.* A.H. 895 = A.D. 1490). For a copy of the text see Berlin, No. 2006. The present is an abridgment of the commentator's larger commentary on the same work, known as Al Jawâhir aṣ Ṣaman.

By Muḥammad bin 'Abdarraḥîm bin Ibrâhim bin Ḥasan al Ḥanafî محمد بن عبد الرحيم بن ابراهيم بن حسن الحنفي. The dates of the commentator are not mentioned in our biographical works; but the fact that he quotes many authors in this work, the latest of whom is Aḥmad al Khafâjî (*d.* A.H. 1069 = A.D 1658), suggests that he was a scholar belonging to the 11th century A.H. According to Berlin, No. 4547, he died about A.H. 1100 = A.D. 1688.

Beginning :—

الحمد لله الذي تفرد بوجوب الوجود و افاض جوده على كل موجود

...... و بعد فيقول الفقير الى ربه الكريم محمد بن عبد الرحيم بن ابراهيم

بن حسن الحنفي .... قد كنت شرحنا ام البراهين ....

شرحا سميته الجوهر الثمين ثم رأتيه كبير الحجم ...... فشرحت في شرح

لها متوسط ...... و سميته بالمصباح الخ •

Written in fair Naskh. Dated A.H. 1199.

Scribe: حافظ محمد امين.

No. 566.

foll. 40; lines 17; size 8½ × 5½ : 6½ × 4.

الحاشية على شرح الهدهدي لام البراهين

AL ḤÂSHIYATU 'ALÂ SHARḤ AL HUDHUDÎ LI UMM AL BARÂHÎN.

(Designated, in Cairo, vol. ii, p. 21, Al Ḥawâshî al Bahîyah.)

A detailed annotation of Sanûsî's Umm al Barâhîn (mentioned in the preceding notice) and of the commentary on this work by Hudhudî (for a copy of which see Berlin, No. 2019).

By Shaikh Ḥusain an Namâwî شيخ حسين النآوي, a scholar of the 11th century A.H.; see Cairo, vol. ii, p. 21, where three copies of the present annotation are mentioned, the oldest of these being dated A.H. 1097. In Berlin, No. 2019, referred to above, Hudhudî is stated to be a scholar of the 12th century A.H.; but if, as stated above, Shaikh Ḥusain (who annotated Hudhudî's commentary) belonged to the 11th century, this is obviously a mistake.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام الا تمان الا كملان على سيدنا محمد سيد ولدعدنان .... و بعد فهذه حواشي و فوائد و نكت جمعتها من كتب القوم على العقيدة المسماة بام البراهين ...... و شرحها للهدهدي الخ *

Written in good Naskh. Dated A.H. 1182.

No. 567.

foll. 353; lines 19; size 9 × 5½ ; 7 × 3½.

اليواقيت و الجواهر

AL YAWÂQÎT WA AL JAWÂHIR.

A work on theology, treating of those special points of theology which are the subject of dispute between the Ṣûfis and orthodox Muhammadans. The author, in the present work, gives his whole attention to removing these differences of opinion, holding that in every case it is only by misinterpretation and misapprehension of the sense

of the words used by the Ṣûfîs in the expression of their views that these differences arise. The author claims that the present work is the first composition ever composed on the subject. The work is fully analysed in Flügel, Z.D.M.G., vol. xxi, p. 271.

Author : 'Abdalwahhâb bin Aḥmad bin 'Alî ash Sha'rânî عبد الوهاب بن احمد بن علي الشعراني, the most prominent Ṣûfî scholar and author of his age in Cairo, who received spiritual instruction from nearly 100 Ṣûfî Shaikhs. See Al Lawâqiḥ, Hand-list, No. 2446, foll. 328–404. He composed a number of works on different subjects. In all, 46 works of the author are noticed in Brock., vol. ii, p. 338. He died in A.H. 973 = A.D. 1565; see Tâj at Ṭabaqât, vol. x, fol. 497; Al Khiṭaṭ at Tawfîqîyah, vol. xiv, pp. 109-112; Huart, p. 380; Nicholson, p. 448; Brock., loc. cit; Z.D.M.G., vols. xx, p. i, xxi, p. 271. This is the date generally accepted by the biographers, and is that mentioned in almost all the catalogues; but Ḥâj. Khal., in his different volumes, viz., vol. i, p. 482, vol. iv, p. 37, and vol. vi, p. 285 gives the following different dates: A.H. 960, 973, 976.

Beginning :—

الحمد لله رب العالمين و اصلي و اسلم علی سدنا محمد و علی
سائر الانبياء ...... هذا كتاب الفته في علم العقائد و سميته باليواقيت
و الجواهر في بيان عقائد الاكابر...... و ذلک لان المدار فی العقائد علی
هاتين الطائفتين اذ الخلق كلهم قسمان إما اهل نظر و استدلال و إما اهل
كشف و عيان فربما ظن من لاخوض له فی الشريعة ان كلام احدی
الطائفتين مخالف للاخری فقصدت فی الكتاب الجمع بينهما ...... و هذا
لا اعلم احدا سبقني اليه الخ *

For other copies of the work see Br. Mus., No. 187; India Office, No. 674; Goth., No. 898; Wien, No. 1922; Berlin, No. 2039; Alger, No 926.

The work has been several times printed in Cairo, viz., in A.H. 1277, 1305, 1306, 1308.

Written in fair Naskh. Not dated; apparently 11th century A.H.

No. 568.

foll. 208; lines 22; size 11×7; 8×4½.

الصواعق المحرقة

AṢ ṢAWÂ'IQ AL MUḤRIQAH.

A work discussing and defending the rightful claims to the succession of the first five Caliphs; and, in particular, those of the first three Caliphs, whose rightful claims have been criticised by the Shî'a sects. The author upholds Sunnî views on the subject strongly, condemning those of the Shi'as. The present work is a supplement to the author's work on the succession of the first two Caliphs, composed in Mecca, A.H. 950. It is divided into 3 Muqaddimahs, 10 Chapters and a Khâtimah. Several Shi'a authors composed works in refutation of our present work. See Kashf al Ḥujub, fol. 45ᵇ. Aṣ Ṣawârim, by Shustari (d. A.H. 1019 = A.D. 1610; see No. 623 below), is the best known work on the subject. For a copy of which see Bûhâr Lib. Cat., vol. ii, No. 112.

Author: Shihâbaddîn Aḥmad bin Muḥammad bin 'Alî bin Ḥajar al Haiṣamî شهاب الدين احمد بن محمد بن علي بن حجر الهيثمي (d. A.H. 974 = A.D. 1566; see Lib. Cat., vol. v, part i, No. 283).

Beginning:—

الحمد لله الذي اختص نبيه الخ •

For other copies of the work see Berlin. Nos. 2128-30; Goth., No. 861; Br. Mus. Suppl., No. 192; India Office, Nos. 181-4. The work was printed in Cairo, A.H. 1307, and again in A.H. 1308.

Written in fair Naskh. Dated A.H. 1090.

Scribe: ملا ابرة.

No. 569.

foll. 140; lines 19; size 7½×5½; 6½×2½.

عصمة الانبياء

'IṢMAT AL ANBIYÂ'.

A very rare work, not mentioned in any catalogue, dealing exclusively with 'Iṣmat al Anbiyâ' (sinlessness of the prophets), one of the points of theology. This point is dealt with in almost all theological works; but separate compositions on the subject are few in number. A work on the present subject, under the same title, by Fakhraddîn ar Râzî (d. A.H. 606 = A.D. 1209; see No. 517 above) is mentioned in Berlin, No. 2528. The present work is divided into a Muqaddimah and the following 3 Faṣls:—

I. foll. 9–22[a]. الفصل الاول في بيان ان الانبياء عليهم الصلوة و السلام معصومون عن الكفر و الكبائر

II. foll. 22[b]–38[a]. الفصل الثاني في بيان عصمتهم عليهم الصلوة و السلام عن المعاصي التي دون الكفر

III. foll. 38[b]–149. الفصل الثالث في بيان القصص من هذا الجنس المنسوبة اليهم

The author dedicated the present work to Prince Mu'izzaddîn Muḥammad Kâmrân (*d.* A.H. 964 = A.D. 1556; see this Library's Persian Cat., vol. ii, pp. 215–222).

Author:—'Abdallâh bin Shamsaddîn bin Jamâladdîn al Anṣârî عبد الله بن شمس الدين بن جمال الدين الانصاري. He belonged by descent to the Anṣârî tribe of Arabia. Some of his ancestors settled in Sulṭânpûr (in Lahore), where the author was born. As we are told by his biographers, he was a scholar and Ṣûfî of great repute, and flourished during the reign of Humâyûn (A.H. 937–963 = A.D 1530–1556), who honoured him for his literary attainments with the title of Shaikh al Islâm and, as a Ṣûfî, with the title of Makhdûm al Mulk.

He was so strict and orthodox a Sunnî, that he held that the 3rd Daftar of Rauḍat al Aḥbâb (see this Library's Persian Cat., vol. vi, Nos. 496–97) was not by Jâmâladdîn (*d.* A.H. 926 = A.D 1519), but was a later Shî'â addition, seeing that Jâmâladdîn was a known supporter of the views of the Sunnîs, whereas the 3rd Daftar contains passages supporting Shî'a views. This was the subject of dispute between our author and 'Abdalqâdir Badâyûnî, the author of the well-known Muntakhab at Tawârîkh. (For a description of the dispute, see Muntakhab at Tawârîkh, this Library's Persian Cat., vol. vii, No. 536, fol. 346.) Our author, shortly after his return from Mecca, died in Gujarât, A.H. 990 = A.D. 1582; see Muntakhab at Tawârîkh, loc. cit; Taḏkira'i 'Ulamâ'i Hind, p. 103, where the present work is mentioned in the list of his compositions, but is not described. The author of Ḥadâ'iq al Ḥanafîyah, p. 397, mentions our author's death in A.H. 1006 = A.D. 1597.

Beginning:—

بك اعتصم يا عزيز يا كريم و من يعتصم بالله فقد هدي الى صراط مستقيم ...... و بعد فيقول العبد المعتصم بحبل الله الباري عبد الله بن شمس الدين بن جمال الدين الانصاري عصمه الله عن خلف القول ...... و مظهر من انه سمي نبي آخر الزمان و هو الملقب بمعز الدين محمد كامران من الله على البرايا بتائيده ...... و سميته بعصمة الانبياء ... متحفا لذلك الملك الذي تلقي الناس لامره بالقبول الخ *

The use, in the preface, of the verb عصمة in several different forms is noteworthy.

Written in fair Naskh. Dated A.H. 1133.

Scribe: شيخ عبد الله.

No. 570.

foll. 110; lines 15; size 7½ × 5½; 5⅛ × 3.

اتحاف المريد بجوهرة التوحيد

ITHÂF AL MURÎD BI JAWHAR AT TAWHÎD.

The present work is an enlargement of Irshâd al Murîd, a concise commentary by the same author on Jawhar at Tawhîd, a versified treatise on theology by the commentator's father, Ibrâhîm al Liqânî (*d.* A.H. 1041 = A.D. 1631). For a printed copy and MS. of the treatise see Râmpûr Library, Nos. 201-202.

Author: 'Abdassalâm bin Ibrâhîm al Mâlikî al Liqânî عبد السلام بن ابراهيم المالكي اللقاني, son of the above-mentioned Ibrâhîm al Liqânî, the author of Jawhar at Tawhîd. For his scholarship and merits, he is regarded as the equal of his father in tradition, theology and some other branches of learning. He succeeded his father as professor of Al Jâmi' al Azhar, the well-known institution of Egypt. He is the author of several works. He died in A.H. 1078 = A.D. 1668. For his life and works see Khulâsat al Asar, vol. ii, p. 417; Brock., vol. ii, p. 307.

Beginning:—

الحمد لله الذي رفع لاهل السنة المحمدية في الخافقين اعلامه الخ •

For other copies of the work see Munich, Nos. 148-149; Paris, Nos. 1281-82; Alger., Nos 705-7. The work was printed in Cairo, A.H. 1282.

Written in fair Naskh. Dated A.H. 1139.

Scribe: سيد محمد بن عبد الله الكافي.

No. 571.

foll. 97; lines 23; size 9 × 6; 5½ × 3½.

The Same.

Another copy of the same.

Written in good Naskh. Not dated; apparently 13th century A.H.

No. 572.

foll. 99; lines 19; size 8×5½; 5¼×8.

The Same.

Another copy of the same.
Written in fair Naskh. Dated A.H. 1203.
Scribe: حسين بن عبدالرحمن.

No. 573.

foll. 6; lines 23; size 8½×6; 7×4.

فيض الاله المتعال باثبات كرامات الاولياء
في الحيواة و بعد الممات

FAID AL ILÂH AL 'MUTA'ÂL BI IṢBÂTI KARÂMÂT AL AWLÎYÂ' FÎ AL ḤAYÂT WA BA'D AL MAMÂT.

A treatise discussing the validity of miracles associated with Saints, both during their lifetime and after their death. The subject of miracles after death is one of the disputed theological points, even among orthodox Muhammadans.

Author: Aḥmad al Jawharî احمد الجوهري, a scholar, Ṣûfî and disciple of 'Abdalwahhâb ash Sha'rânî (*d.* A.H. 973 = A.D. 1565), belonging to the 11th century A.H. One Ṣûfî Aḥmad bin Muḥammad al Jawharî, who died in A.H. 1075 = A.D. 1664, is noticed in 'Iqd al Jawâhir, fol. 198[a]; but no composition of his is mentioned. Hence we cannot be certain that he is the Jawharî, the author of the present treatise.

Beginning:—

الحمد لله رب العالمين ... قال الشيخ احمد الجوهري ...... اعلم
رفقنا لما هو الحق المبين الخ *

The present is a transcription of an autograph copy. No other copy of the treatise is known to us.

Written in fair Naskh. Not dated; apparently 13th century A.H.

No. 574.

foll. 113; lines 27; size $12\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

متسعة الميدان في اثبات وجه الوزن و آلة الميزان

MUTTASI'AT AL MÎDÂN FÎ IṢBÂT WAJH AL WAZN WA 'ÂLAT AL MÎZÂN.

A very rare work, dealing exclusively with the theological question of the divine record of the good and bad actions of men, and of the scales in which those records will be weighed on the Day of Judgment, according to the views of orthodox Muhammadans, based on the Qur'ân and Ḥadîṣ. The Mu'tazilî and some other sects of Muhammadans explain those passages of the Qur'ân and Ḥadîṣ allegorically, and take them to be figurative representations of God's system of justice. The work also deals with some other connected points.

Author: 'Abdalqâdir bin Muḥammad bin Aḥmad bin Mubârak bin 'Abdallâh ar Râs̲hidî عبد القادر بن محمد بن احمد بن مبارک بن عبد الله الراشدي, a Qâḍi of Constantine (in Africa), of the 11th century A.H. belonging to the Mâlikî school.

Beginning:—

حمدالمقيم الوزن ...... و بعد فيقول القاضي بقسنطينية ......
و هو الراجي عفو القادر الراشدي عبد القادر ...... فظهر انها رسالة جليلة
من ثم استحقت ان يسمى متسعة الميدان في اثبات وجه الوزن و آلة
الميزان الخ *

At the end the author gives us his genealogical table, in which he traces his descent from 'Ali, the 4th Caliph.

Written in Magrabî character. Not dated; apparently 11th century A.H.

No. 575.

foll. 9; lines 23; size 8 × 5½; 6½ × 4.

حاشية على رسالة علامات الساعة

ḤÂSHIYATU 'ALÂ RISÂLAT I 'ALÂMÂT AS SÂ'AH.

An annotation of the gloss of 'Alî al Ajhûrî (*d.* A.H. 1066 = A.D. 1656) on the treatise of Ibn Abî Zaid, which describes the signs of the times, heralding the Resurrection and the Day of Judgment.

By 'Alî ash Shaibani علي الشيبني, a scholar of the 11th century A.H., a pupil and disciple of the above-mentioned 'Alî al Ajhûrî.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام ... على سيد المرسلين ، و على آله و صحبه اجمعين ...... و بعد فيقول العبد الفقير الى ربه الغني على الشيبني الشافعي هذه رسالة تتعلق بعلامات الساعة عن سيدي علي الاجهوري في حاشية على رسالة ابن ابي زيد ...... قال سيدي الاجهوري اول اشتراط الساعة خروج الترك الخ •

No other copy of the present annotation is known to us.

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 576.

foll. 18; lines 17; size 9 × 6½; 7 × 6½.

الاجوبة المصريه

AL AJWIBAT AL MIṢRÎYAH.

A treatise containing the replies of the author to 53 questions, most of them relating to points of theology, addressed to him in 75 couplets by one Muḥammad Sibt Aḥmad. The treatise consists of 54 couplets as well as prose, and was composed in A.H. 1100.

I. Foll. 1–2. Contents. The questions (in 75 couplets).

II. Foll. 3–4ᵃ. The replies (in 54 couplets).

III Foll. 4ᵇ–18. Detailed replies to the questions (in prose).

Author: Muḥammad bin 'Abdalbâqî bin Yûsuf az Zarqânî محمد بن عبد الباقي بن يوسف الزرقاني, an eminent scholar of Egypt, of the

12th century A.H., who worked as a professor of different branches of learning in several institutions of Egypt. He composed several treatises on different subjects. His detailed commentary on Muwaṭṭâ' (see Lib. Cat., vol. v, part i, No. 121), which was printed in four volumes in Cairo, A.H. 1280, won special recognition; and his commentary on Qasṭallâni's Al-Mawâhib was also highly appreciated by scholars and traditionists. He was born in A.H. 1052, and studied under his father and many others. He died in A.H. 1122 = A.D. 1710; see Brock., vol. i, p. 176; Tâj aṭ Ṭabaqâ (Lib. copy), vol. xii, fol. 287.

Beginning :—

الحمد لله و كفى و سلام على عباده الذين اصطفى فقد جاءني بعض
الناس باسئلة جمعها من اماكن شتى و جعلها نظماً والله اعلم بالمقاصد الخ *

In its versified form, the first question, which enquires whether it is true that there were men like ourselves before the time of Âdam, begins thus :—

لك الحمد يا ربي و عفوك اسئل — و حسن ختام اذ بي الموت ينزل
و هل قبلنا خلق و كان لهم دنا — و في الارض قد كانوا و عاشوا و طولوا

The reply to this point, which is in the negative, runs thus :—

بدأت بحمد الله اذ هو اول — و بعد اصلي على النبي هو افضل
فما صح اصلا قبل آدم آدم — ولا امم من قبله تتنقل

The same question, with the reply in prose, begins thus :—

اولها هل كان قبل آدم آدم و امم ...... جوابه هذا شيء لا يصح كما
ذكره غير واحد الخ *

Written in fair Naskh. Dated A.H. 1279.

No. 577.

foll. 23; lines 21; size 9 × 6½; 7 × 4.

The Same.

Another copy of the same. Written in good Naskh. Dated A.H. 1289.

Scribe : ابوا النجا صالح سعد

No. 578.

foll. 10; lines 21; size $8\frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 4$.

رد الجاهل الى الصواب

و

الحق اليقين

RADD AL JÂHIL ILÂ AṢ ṢAWÂB WA AL ḤAQQ AL YAQÎN.

(Two small treatises on two different points of theology by the same author, bound in one volume.)

Foll. 1–8. Radd Al Jâhil Ilâ Aṣ Ṣawâb. A treatise discussing the theological point whether the attribution of supernatural powers to human beings, alive or dead, is to be taken in its literal sense or in an allegorical sense only, such powers being derived from God and to be attributed to Him alone. The question of praying to dead saints for assistance is also discussed, and is held by the author to be valid. The present treatise was composed in less than a single day in A.H. 1090.

Beginning :—

الحمد لله شارع الاحكام و مبين الحلال و الحرام ...... اما بعد فيقول العبد الفقير ...... عبد الغني بن اسماعيل النابلسي الحنفي القادري النقشبندي ...... هذه رسالة عملتها في صحة نسبة التاثير الى كل شي بحسب الظاهر على يد الانسان الولى و غيره من الميت و الحي الخ •

The colophon runs thus :—

صنفنا هذه الرسالة اقل من نصف يوم سنة احدى و تسعين و الف الخ •

Foll. 8b–10. Al Ḥaqq Al Yaqîn. A treatise discussing briefly the theory that mankind came into existence out of non-existence, and that everything human must ultimately perish. The present treatise was composed at one sitting in A.H. 1108.

Beginning :—

الحمد لله الفتاح العليم ...... هذا كتاب كريم ...... عملته في مجلس واحد يوم الثلثاء و السابع عشرين من صفر سنة ثمان و مائة

و الف ...... و سميته الحق اليقين ...... اعلم ان كل انسان حادث

جميعه ليس منه شي قديم الخ *

Author: 'Abdalġanî bin Ismâ'îl An Nâbalusî عبد الغني بن اسماعيل النابلسي, the most famous Ḥanafî scholar and author of his age, who composed a large number of works. In all, 85 works of the author are enumerated in Brock., vol. ii, pp. 345–48. He received spiritual training under two orders of Ṣûfism, viz., the Qâdirîyah and the Naqshbandîyah. He was born in A.H. 1050, and died in Damascus A.H. 1143 = A.D. 1730. See Silk Ad Durar, part iii, pp. 31–38; Tâj at Ṭabaqât, vol. xii, fol. 557.

Both the treatises are written in Naskh, and by the same scribe. Not dated; apparently 12th century A.H.

No. 579.

foll. 12; lines 35; size 10 × 7; 7 × 4.

الصارم الهندي

AṢ ṢÂRAM AL HINDÎ.

A treatise composed in Mecca, A.H. 1094, consisting of replies to a series of questions relating to the mystical and theological doctrines of a famous Indian Ṣûfî, Mujaddid as Sihrindî[1] (*d.* A.H. 1035 = A.D. 1626), contained in his Maktûbât (for a copy of which see this Library's Persian Hand-list, No. 1388) The questions referred to above were sent by Indian scholars to the scholars of Mecca in A.H. 1093, with the object of eliciting their views on the doctrines of Mujaddid.

Author: Ḥasan bin 'Alî al al Ḥanafî 'Ajamî حسن بن علي الحنفي العجمي a famous scholar of the 12th century A.H., who had settled permanently in Mecca. See Ḥadâ'iq al Ḥanafîyah, p. 456. He was a disciple of the famous Ṣûfî of Mecca, Ibrâhîm bin Hasan al Kûrânî (*d* A.H. 1101 = A.D. 1689; see Silk Ad Durar, vol. vi, p. 5).

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين اما بعد فقد ورد من الهند

الى الحرمين في اثناء ثلاث و تسعين شوال عن احمد السرهندي و عن

---

[1] The present spelling is that given in Subḥat al Marajan, fol. 107; but commonly the word is spelt Sarhandî.

كلماته الشنيعة المنقولة من مكتوباته و عمن تلفظ بها و اعتقدها او روجها ......

فاشار علي مولانا الشيخ الملا ابراهيم بن حسن الكوراني ان اجيب علي

ذلک السوال ...... فاستعنت با لله الخ •

The author tells us, in the preface, that when the above-mentioned questions reached the scholars in Mecca, he was asked by his Shaikh, Ibrâhîm al Kûrânî, to reply on the subject. He further refers briefly to the punishments (imprisonment in Guwâlîyâr Fort, and the tearing-out of his beard) inflicted on Mujaddid by the Emperor Jahângîr (A.H. 1014–1037 = A.D. 1605–1627) only for uttering doctrines reflecting on the merits of the first Caliph. The other mistaken and harmful doctrines of Mujaddid, which would have brought still more severe punishments on his head, were not brought to the notice of the Emperor by his contemporaries, since they had mercy on him.

اما احمد السرهندي فقد عرفه ... الشيخ عبد الحق الدهلوي الحنفي

و رفيقه في الطريق تاج الدين العثماني ...... الا ان الشيخ عبد الحق تلطف

به في رسالته التي كتبها اليه و بين له فيها قبح ماهو عليه حيث قال و اظن

انک في باطنک لست كما كتبت و كذا تلطف بهمعاصروه حيث لم يخبروا

سلطان الهند السلطان جهانقيربن جلال الدين اكبر الا بتنقيصه لسيد نا ابي بكر

الصديق رضي الله فاهانه و امر بنتف لحيته و حبسه ... في قلعة قواليار

الخ •

The following eminent Ṣûfîs and scholars, who criticised Mujaddid's Maktûbât, are quoted:—

I. 'Abdalḥaqq Ad Dihlawî (*d.* A.H. 1052 = A.D. 1642).

II. Ibrâhîm al Kûrânî (*d.* A.H. 1101 = A.D. 1689).

III. Muḥammad bin 'Abdar Rasûl al Barzangî (*d.* A.H. 1103 = A.D. 1691).

Each of the unlawful doctrines of Mujaddid, taken from Maktûbât, which is translated into Arabic prefaced by the word منها (written in red ink), is fully discussed and refuted. It is held by the author that Mujaddid was guilty of the serious sin of infidelity.

Written in fair Naskh. Dated A.H. 1118.

No. 580.

foll. 357; lines 19; size 11½ × 6½; 9 × 4½.

حجة الله البالغة

ḤUJJAT AL ALLÂH AL BÂLIĠAH.

A beautifully written and illuminated copy of an excellent work, looked upon as a standard authority on theology, and marked by special critical acumen. The work deals with the main theological points, and is based on the Qur'ân, Ḥadîs̤ and the opinions of reliable authorities.

Author: Aḥmad bin 'Abdarraḥîm احمد بن عبد الرحيم, commonly called S̲h̲âh Walîallâh شاہ ولي الله (*d.* A.H. 1176 = A.D. 1762; see Lib. Cat., vol. v, part i, No. 125).

Beginning:—

الحمد لله الذي فطرنا على ملة الاسلام الخ

The work has been repeatedly lithographed in India, and was printed in Bûlâq, A.H. 1294.

Written in Nas'ta'lîq. Dated A.H. 1240.

No. 581.

foll. 4; lines 16; size 6½ × 4½; 5½ × 2½.

الخريدة البهية

AL K̲H̲ARÎDAT AL BAHÎYAH.

A versified treatise on theology, containing 70 couplets, dealing with certain important points of the subject.

Author: Aḥmad bin Muḥammad al 'Adawî ad Dardirî احمد بن محمد العدوي الدرديري, a scholar of the 12th century A.H. He was born in A.H. 1127, and died in A.H. 1201 = A.D. 1786; see Brock., vol. ii, p. 353. The author himself composed a commentary on the present treatise; for a copy of which see Berlin, No. 2454. A gloss on this commentary, by Aḥmad bin Muḥammad aṣ Ṣâwî (*d.* A.H. 1241 = A.D. 1825), is mentioned in Cairo, vol. ii, p. 18.

Beginning:—

يقول راجي رحمة القدير   اي احمد المشهور بالدرديري
الحمد لله العلي الواحد   العالم الفرد الغني الماجد

Written in fair Naskh. Not dated; apparently 13th century A.H.

No. 582.

foll. 27; lines 21; size $8\frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 4\frac{1}{2}$.

الدر النضيد في اخلاص كلمة التوحيد

AD DURR AN NADÎD FÎ IKHLÂṢI KALIMAT AT TAWḤÎD.

A theological treatise on the subject of visiting tombs, and praying to departed saints for assistance (الدعاء بالاستعانة), specially near their tombs. The author holds that the visiting of tombs is valid, to the extent permitted by the Prophet; but that prayers for assistance, addressed to dead persons in the faith that they can exercise their influence on our behalf, are invalid in Islâm.

Author: Muḥammad bin 'Alî ash Shawkânî محمد بن علي الشوكاني (d. A.H. 1250 = A.D. 1834; see Lib. Cat., vol. v, part ii, No. 330). He was a scholar of independent spirit, and was not a follower of any of the four schools (Ḥanafi, Mâlikî, Shâfi'î and Ḥanbalî). In his work, Al Qaul al Mufîd, he holds that it is not compulsory in Islâm to be a follower of any of these four schools.

Beginning:—

احمدک لا احصی ثناء علیک انت کما اثنیت علی نفسک الخ •

The author says, in the preface, that the present work consists of replies to questions referred to him by one Aḥmad bin Muḥammad.

The present copy, which is a transcription of an autograph copy, was compared with the latter in A.H. 1292.

The treatise was recently printed (A.D. 1923) in Cairo.

Written in fair Naskh. Dated A.H. 1292.

Scribe: حسن بن محسن.

No. 583.

foll. 29; lines 11; size 8×6; $6 \times 3\frac{1}{4}$.

تسویلات الفلاسفه

TASWÎLÂT AL FALÂSIFAH.

A very useful manual, containing brief refutations of the philosophical theories relating to physics and metaphysics which are contrary to Islâmic principles. The author divides such theories into three classes.

i. Theories directly contrary to Islamic principles are dealt with under the heading تسويل (Fictions of the Philosophers).

ii. Theories not inconsistent with Islamic beliefs are dealt with separately.

iii. Theories in agreement with the Qur'ân are denoted by the words موافق و قول حق For the rest, the arrangement and divisions of the present work are the same as in Hidâyat al Ḥikmat, a well-known work on philosophy by Aṣiraddîn (*d.* A.H. 663 = A.D. 1264; see Brock., vol. i, p. 464).

The work is divided into two main divisions الطبيعيات and الا آلهيات, and includes a Khâtimah (epilogue). Each of the two main divisions of the work is subdivided into three Fanns فن.

I. الطبيعيات (Physics).

i. Foll. 1—8ᵃ. The first Fann deals briefly with indivisible atoms, matter and form, motion, place and time الفن الاول فيما يعم الاجسام.

ii. Foll. 8ᵇ—14. The 2nd Fann deals with the heavens, the universe and the celestial spheres الفن الثاني فی الفلکيات.

iii. Foll. 15-19. The 3rd Fann deals with the elements, divided into two parts, الفن الثالث فی العنصريات.

II. الا آلهيات (Metaphysics).

i. Foll. 20-23ᵃ. The first Fann deals with the principles, classes and divisions of existence الفن الاول في التقاسيم الاولية للوجود.

ii. Foll. 23ᵇ-26. The 2nd Fann deals with the existence of God and His attributes الفن الثاني فی العلم بالصانع و صفاته.

iii. Foll. 27-29. The 3rd Fann deals with the angels الفن الثالث فی الملائكة.

III. The Khâtimah (epilogue) summarises in 5 lines the rejected and accepted theories.

Beginning :—

سبحان الله العزيز الحكيم و تحيات علی رسوله الرؤف الرحيم و بعد فهذه تسويلات عن انفس الفلاسفة مع شيء مما فيها من الاعوجاج و انما التوكل علی الله القوي الغالب و اليه الاحتياج و انا عبد الله رب الفلق الفقير ابو سعيد ظهور الحق *

Author :—Abû Sa'îd Ẓahûralḥaqq ابو سعيد ظهور الحق, a well known scholar, of the 13th century A.H., of Patna. This author is mentioned incidentally in Mir'ât al Kaunain, p. 452. Ḥasrat in his Kulliyât, fol. 108ᵇ, gives the date of his death as A.H. 1279. One Mu-

ḥammad Ṣâfî, the pupil and nephew of the author, in his note on the title-page, tells us that the present MS. is the original draft of the author.

Written in Nasta'lîq Shikashtâmîz. Dated A.H. 1226.

No. 584.

foll. 307; lines 23; size 14½ × 8½; 11 × 6.

الترجمة العبقرية و الصولة الحيدرية

AT TARJUMAT AL 'ABQARÎYAH WA AṢ ṢAWLAT AL ḤAIDARÎYAH.

The present work is an Arabic translation of Tuḥfa' Iṣnâ'asharîyah by Shâh 'Abdal'aziz (*d.* A.H. 1239 = A.D. 1824), the most popular of all the works in Persian which have been written in refutation of the Shî'a doctrines and in condemnation of their observances. Hence the present work is the subject of numerous controversial compositions on the part of both the Shî'a and Sunnî communities.

By Ḥâfiẓ Gulâm Muḥammad bin Shaikh Muḥîaddîn bin Shaikh 'Umar حافظ غلام محمد بن شيخ محي الدين بن شيخ عمر, commonly called الاسلمي, a scholar of Madras of the 13th century A.H., who mentions Baḥr al 'Ulûm (see No. 548 above) as his teacher, thus:—شيخنا الا مجد ابو العياش عبدالعلي بن مولانا نظام الملة و الدين الانصاري قدس الله الباري مثواهما. The present translation was completed in Madras, A.H. 1227, during the lifetime of the author of Tuḥfa Iṣnâ'asharîyah. The object of the translator, as he says in the preface, is to extend the usefulness of Tuḥfa, and to facilitate its study among Arabic scholars who are not acquainted with the Persian language. The translator occasionally adds certain useful notes of his own.

Beginning:—

ان احق كلمة حسني تحبربها فواتح الخطب و الكتاب و اصدق بهجة لسني تبهر منها اوائل العجم و الخطاب حمد رب محق ... اما بعد فيقول العبد الضعيف ...... الحافظ غلام محمد ابن الشيخ محي الدين ابن الشيخ عمر المدعو بالاسلمي ...... سميتة بالترجمة العبقرية و الصولة الحيدرية وا زيد في بعض المقام ما يناسبه من الكلمات ...... من شرائف الفوائد الخ •

The translation begins on fol. 3a, thus :—

قال المؤلف ادام الله تعالى بقاءه و رزقنا الله لقاءه بسم الله الرحمن الرحيم الحمد لله وكفى و السلام على عباده الذين اصطفى ... اما بعد فيقول ... غلام حليم ... بن الشيخ ... احمد الدهلوي و هذه الرسالة سميت بالتحفة الاثنا عشريه ... و لقبت هذه الرسالة بنصيحة المؤمنين و فضيحة الشياطين الخ *

The present work ends thus :—

اختتمت الترجمة العقبرية ...... سنة الف و ما ئتين و سبع و عشرين الخ *

The work seems to be rare ; not being mentioned in any catalogue.
Written in good Naskh. Dated A.H. 1229.
Scribe : غلام احمد.

WAHHÂBÎ THEOLOGY.

No. 585.

foll. 32 ; lines 19 ; size $9\frac{1}{2} \times 6\frac{1}{2}$; 7×4.

كتاب التوحيد
KITÂB AT TAWḤÎD.

A work briefly expounding certain principles and doctrines of the Wahhâbî school, divided into 63 Bābs. (The theories and doctrines of this school are described at great length in the following two works, viz., As Ṣawâ'iq and Miṣbâḥ Al Anâm ; see Nos. 588–589, below.)

Author :—Muḥammad bin 'Abdalwahhâb an Najdi, the founder of the Wahhâbî School, whose full name runs thus :—Muḥammad bin 'Abdalwahâb bin Sulaimân bin 'Alî bin Muḥammad bin Aḥmad bin Râshid bin Yazîd bin Muḥammad bin Yazîd bin Musharrf محمد بن عبد الوهاب بن سليمان بن علي بن محمد بن احمد بن راشد بن يزيد بن محمد بن يزيد بن مشرف. He was, originally, a follower of the Ḥanbâlî school ; but afterwards originated a new school, called after his father the Wahhâbî School, just as the Ḥanbâlî school was named after the

father of the founder of that school. Hence the present author is sometimes known as 'Abdalwahhâb. He was born in 'Ainîyah (a city in Najd), A.H., 1115 = A.D. 1703. He went through a course of Arabic literature under his father and some others. He spent some years in travel in different parts of Arabia, and in the study of the Qur'ânic branches, tradition and jurisprudence. He also spent some time at Ispahân in the society of learned men. In A.H. 1153 he returned to his native place, where he organised the new school, and began to preach and to proselytise. We are told by two reliable contemporary scholars, the author of Aṣ Ṣawâ'iq (No. 588 below) and the writer of the Taqrîḍ on the same, that Muḥammad bin 'Abdalwahhâb put forward a number of unsound principles and unwarranted theories, and so strictly limited the scope of Islam that it would hardly be possible for us to count even one-third of the entire Muhammadan population, either of the past or the present age, as embraced within it. According to the principles of his school, even many leaders of Islam, including leading Ṣûfîs and scholars, are guilty of infidelity, and as such are liable to be declared non-Muhammadans. However, a large number of the people of Najd adopted his views. His growing influence excited the opposition of the rulers of the district, who compelled him to leave the place. He left Najd for Dar'îyah, where he took asylum under the protection of the Amîr of that place, Muḥammad bin Sa'ûd, who favoured him and showed him marked sympathy. Soon after, he gave the Amîr his daughter in marriage; and this greatly strengthened his position. This matrimonial alliance, together with the arresting power of his personality, gave a great impetus to his cause; and thus the number of his followers increased considerably. In A.H. 1170, he and the Amîr jointly, with the object of establishing a new independent empire, declared a Jihâd (holy war) against Muhammadan kings, chiefs and rulers, who disregarded the doctrines of his school. The author of As Suḥub on fol. 171[a], tells us that a number of scholars, who opposed his views, were killed under his orders; and that he specially deputed a man to kill his own brother, Sulaimân, for composing Al Faṣl al Khiṭâb, a work containing a full criticism and refutation of Muḥammad bin 'Abdalwahhâb's doctrines. This Jihâd was successful in certain parts of Arabia. On the Amîr's death in A.H. 1179 A.D. 1765, his son 'Abdal'azîz, and the grandson of the founder of the school, succeeded him, and continued fighting, giving fresh impetus to the new school. In A.H. 1206, after the founder's death, 'Abdal'azîz combined in his own person the religious as well as the military leadership, and in this joint capacity pushed his conquests to the remotest corners of Arabia. He wrote

a letter to Fatḥ 'Alî Shah, the king of Persia, drawing his attention briefly to the innovations adopted by the Shî'a sect, and explaining the main principles of his school. For this letter and the King's reply to it, see Persian Hand-list, No. 1334. The writer was suddenly killed by a Persian fanatic in A.H. 1218 = A.D. 1803. He was succeeded by his eldest son, Sa'ûd, who was as talented as his father, and even braver. He captured Mecca and Medina, and nearly the whole of Arabia fell under his sway; while he also gained many notable victories over the Turks. His death in A.H. 1229 = A.D. 1814, however, arrested the progress of the Wahhâbî dynasty. 'Abdallâh, the son of Sa'ûd, succeeded his father. Personally brave, he lacked the gifts requisite for a religious leader, and could not maintain his hold over the Arab tribes. In A.H. 1233 = A.D. 1817, he was taken prisoner by Ibrâhîm Pashâ, the leader of an expedition against him organised by the Turks and by Muḥammad 'Alî, the first Khedive of Egypt. He was sent to Constantinople, where he was beheaded in that year. Amîn Shâmî (*d.* A.H. 1252 = A.D. 1836), in his work, Ar Radd al Muḥtâr, in the chapter on بغاة, makes the following interesting reference to these events:—

كما وقع في زماننا في اتباع عبد الوهاب النجدي خرجوا عن النجد
و تغلبوا على الحرمين و كانوا ينتحلون مذاهب الحنابلة لكنهم اعتقدوا
انهم هم المسلمون و ان من خالف اعتقادهم مشركون و استباحوا بذلک
قتل اهل السنة و الجماعة و قتل علمائهم حتى كسر الله شوكتهم و ظفر بهم
عساكر المسلمين عام ثلث و ثلثين و مائتين و الف ٭

Though this defeat decisively destroyed the power of the Wahhâbî dynasty, yet the doctrines of the school and the reforms introduced by its founder spread in certain countries, even in India. The first leader of the Wahhâbî movement in India was Sayyid Aḥmad, who was slain in A.D. 1831, in an engagement with the Sikhs under Shir Singh.

Muḥammad bin 'Abdalwahhâb, the founder of the school and the author of the present work, died in A.H. 1206 = A.D. 1792. See Brock., vol. ii, p. 390; Itḥâf, p. 413; Hughes' Dictionary of Islam, p. 659; Arabic Authors, p. 16; Faith of Islam, by Rev. Edward, Sell, p. 101.

Beginning:—

كتاب التوحيد و قول الله تعالى ما خلقت الجن و الإنس ليعبدون
و قوله لقد بعثنا في كل امة رسولا الخ ٭

For a copy of the present work see Br. Mus. Suppl., No. 220/2. The work was recently printed in Cairo, A.H. 1342.

Written in fair Naskh. Dated A.H. 1258.

No. 586.

foll. 14; lines 21; size 8½ × 6; 6 × 4.

اصول الايمان

UṢÛL AL 'ÎMÂN.

Another work by the same Muḥammad bin 'Abdalwahhâb noticed under No. 585 above, expounding certain other doctrines of his school, divided into 12 Bâbs.

The following note on the title-page tells us that the present is a revised and enlarged edition of the work, with certain additions by one of the author's sons:—

هذا كتاب اصول الايمان تأليف الشيخ الامام محمد بن عبد الوهاب النجدي و قد زاد فيه بعض اولاده زيادة حسنة الخ *

Beginning:—

باب معرفة الله والايمان به .... عن ابي هريرة رضى الله تعالى قال رسول الله صلى الله عليه و سلم انا اغني الشركاء عن الشرك و من عمل عملا اشرك فيه معي غيري تركته و شركه رواه مسلم الخ *

Written in fair Naskh. Not dated; apparently 13th century A.H.

No. 587.

foll. 13; lines 28; size 12 × 8½; 10 × 5½.

شرح رسالة محمد بن عبد الوهاب

SHARḤ U RISÂLAT I MUḤAMMAD BIN 'ABDALWAHHÂB.

A rare commentary on a treatise of Muḥammad bin 'Abdalwahhâb (for whose life see No. 585 above). The treatise enumerates certain acts and dogmas professed by Muhammadans which, being in the author's opinion contrary to Islamic principles and laws, stamp the doers and believers of the same as polytheists.

The name of the commentator is not known to us; but the fact that he refers to the author as شيخنا (my teacher) gives us reason to hold that he was one of his pupils, and is accordingly a scholar of the 13th century. A.H.

Beginning:—

قال رحمة الله محمد بن عبد الوهاب الحمد لله رب العالمين و صلى الله على محمد و آله و صحبه و سلم روى مسلم في صحيحه عن عمر بن عبسة السلمي الخ •

Written in fair Naskh. Not dated; apparently 14th century A.H.

No. 588.

foll. 291; lines 19; size 10½ × 6¼; 7½ × 4.

الصواعق و الرعود

AṢ ṢAWÂ'IQ WAAR RU'ÛD.

A rare commentary on At Taṭfif, a work of 'Abdal'azîz, who succeeded Muḥammad bin 'Abdalwahhâb as leader of the Wahhâbî school; for both of whom see No. 585 above. At Taṭfif is a work expounding the dogmas and theories of the school, composed by 'Abdal'azîz in the form of a general notification addressed to the scholars and Qâḍîs of the world, inviting them to subscribe to the views of the said school. In the opinion of its author this treatise was based on such sound principles, and contained such excellent reasoning, that it was his firm belief that no one would be able to refute it. Hence the present commentator put himself forward to write a commentary refuting the author's views, and succeeded in refuting them by reference to the Qur'ân, Hadîṣ and the works of reliable authors.

The commentary is preceded by a detailed Muqaddimah, divided into the following 5 Mawqafs, which contain an account of Muḥammad bin 'Abdalwahhâb and a description of his dogmas and theories, together with a criticism and refutation of the theory given out by the followers of the Wahhâbî school, that their doctrines agree with those of Ibn Taimîyah (*d.* A.H. 728 = A.D. 1328), Ibn Qaiyyim (*d.* A.H. 751 = A.D. 1351) and Ibn Mufliḥ (*d.* A.H 761 = A.D. 1361), the well-known doctors of the Ḥanbalî school.

i. Foll. 3–31ª الاول فيما ورد عن رسول الله صلى الله عليه و سلم في خروج هذا الضلال المضل الخ *
ii. Foll. 32–39ª الثاني في حدوث الفتنة و منشأها
iii. Foll. 39ᵇ–56 الثالث في مباينة ابن عبد الوهاب لابن تيمية و الرد عليه
iv. Foll. 57ᵇ–63 الرابع في مباينة ابن عبد الوهاب لابن القيم
v. Foll. 64–67 الخامس في الرد عليه من كلام ابن مفلح فهو من اعيان العلماء *

The commentary proper begins on fol. 68, thus:—

و هذا آوان الشروع في شرح رسالة التطفيف و تبئين ما فيها من الزور و الكذب و التحريف الخ *

Each passage of the text is quoted verbatim, and is underlined. The explanation of each underlined passage is followed by a refutation.

The preface of the text runs thus:—

الحمد لله رب العلمين و العاقبة للمتقين ولاعدوان الا على الظالمين قال الله تعالى ان الدين عنده الاسلام و راس الاسلام شهادة ان لا اله الا الله و الصلوة و السلام على محمد خاتم النبئين و المرسلين و على آله و صحبه اجمعين من عبد العزيز ابن سعود الى من يراه من العلماء والقضاة في الحرمين و الشام و العراق و سائر علماء الشرق سلام عليكم و رحمة الله و بركاته الخ *

Commentator:—'Abdallâh bin Dâ'ûd az Zubairî عبد الله بن داؤد الزبيري, a scholar of vast information, who was born in Zubair (Basra), and studied under Muḥammad bin Fîruz (*d.* A.H. 1216 = A.D. 1801) and some others. He died in A.H. 1225 = A.D. 1810; see As Suḥub, fol. 155ᵇ, where the present commentary is mentioned, with the remark that it is not only a commentary on At Taṭfîf. but is also to be regarded as an excellent independent work in refutation of the Wahhâbî dogmas.

Beginning:—

الحمد لله الذي جعل الافعال ميزان الا قوال فمن ادعى ما ليس فيه كذبته شواهد الاحوال و من اتبع هداه فقد فاز بمناه ...... اما بعد فانه لما اظهر ابن عبد الوهاب ...... و دعى الى ما زخرفه من الا باطيل و ابتدع و شهر

سيف الفتنة على المسلمين و امربتكفيرهم و قتلهم اجمعين ...... وجزم بتظليل الامة من ستمائة عام وزعم انه لا يصح الاسلام الا يديه و اوجب الهجرة لله و ارسل كتبه و مراسيله الى البلدان يدعوا اهلها بزعمه الى توحيد الرحمن ...... فمن تبعه و ترك ما هو عليه فهو المؤمن و من خالفه فهو الكافر المشرك و ان كان من اكابر العلماء الخ •

Copies of two eulogistic reviews (in 8 foll.) of the present work are attached at the beginning.

i. Foll. 1–4ª. Copy of the review dated A.H. 1210, by Muḥammad bin Fîruz, teacher of the commentator, as noticed above.

ii. Foll. 4ᵇ–8. Copy of the review, dated A.H. 1210, by one Muḥammad bin 'Abdallaṭîf.

The dates of the above-referred to reviews suggest that the present commentary was composed in or before A.H. 1210.

Written in fair Naskh. Dated A.H. 1270.

No. 589.

foll. 138; lines 19; size $7\frac{1}{3} \times 5\frac{1}{3}$; $5 \times 3\frac{1}{2}$.

مصباح الانام و جلاء الظلام

MIṢBÂḤ AL ANÂM WA JALÂ' AẒ ẒALÂM.

A rare work in refutation of the theories and doctrines of Muḥammad bin 'Abdalwahhâb, the founder of the Wahhâbî school (see No. 585 above), divided into 17 Faṣls. The present work, which was composed in Mecca, is the second of the two works of this author on the subject. The author refers in the present work to his earlier work on the subject, which is known as السيف الباتر لعنق المنكر على الاكابر. Seven reliable works on the same subject by different authors are quoted and referred to by our author, of which he specially mentions the work No. 588 above.

Author: 'Alawi bin Aḥmad bin Ḥasan bin 'Abdallâh bin Aḥmad bin al Ḥaddâd علوي بن احمد بن حسن بن عبد الله بن احمد الحداد, a Shâfi'î scholar of Arabia, who flourished in the 13th century A.H.

Beginning:—

الحمد لله كاشف الكروب و مجلي الخطوب الخ •

The copy is not dated; but the fact that the words كان الله, and عفي الله عنه (which are never used except when referring to a living person) are used by the scribe of the author gives us reason to hold that the present copy was written in the 13th century during the life-time of the author.

We are not acquainted with any other copy of the present work.

Written in Naskh.

No. 590.

foll. 133; lines 26; size 10×7; 8½×5.

منهاج التنزيه

MINHÂJ AT TANZÎH.

A Wahhâbî work in refutation of Ṣulḥ al Ikhwân, which comprises a Muḥâkamah (comment and decision) on the disputed points between Muḥammad bin 'Abdalwahhâb and others, composed by Dâ'ûd bin Sulaimân, a scholar of Baġdâd of the 13th century A.H.

Author: 'Abdallaṭîf bin 'Abdarraḥmân bin Ḥasan عبد اللطيف بن عبد الرحمن بن حسن, a Mufti of Najd of the 13th century A.H., belonging to the Wahhâbî school. In the preface he tells us that the above-mentioned Ṣulḥ al Ikhwân is not worthy to be called a Muḥâkamah, as its author did not take an impartial view in that work, but rather himself took part against Muḥammad bin 'Abdalwahhâb. Hence the present work was written in refutation of the same. The passages from Ṣulḥ al Ikhwân are introduced by the words, قال العراقي and the refutation by the word الجواب.

Beginning:—

الحمد لله الذي بعث في الاميين رسولا يتلو عليهم آياته ...... و قد رفع الى رسالة سماها صلح الاخوان فيها من تحريف الكلام و الكذب على اهل العلم عن مواضعه الخ •

The following note on the title-page indicates the author's name as well as the title of the work:—

منهاج التنزيه و التقديس في الرد على المبطل داؤد بن سليمان بن جرجيس لشيخنا علامة الوقت مفتي الديار النجدية ..... عبد اللطيف ابن الشيخ عبد الرحمن بن حسن •

The colophon runs thus:—

آخر ما وجدنا من هذا الكتاب المسمى بمنهاج التقديس فى الرد

على داؤد بن سليمان بن جرجيس الخبيث •

The work seems to be rare, not being mentioned in any catalogue.

Written in fair Naskh. Not dated; apparently 13th century A.H.

SHÎ'A THEOLOGY.

No. 591.

foll. 235; lines 24; size 10 × 7; 7 × 4.

تمام النعمة في اثبات الغيبة و كشف الحيرة

TAMÂM AN NI'MAH FÎ IṢBÂT AL-ĠAIBAH WA KASHF AL ḤAIRAH.

(Designated, in Kashf al Hujub, fol. 120, Kitâb Al Ġaibah.)

A rare work, containing a detailed exposition of the Shî'a theory that Muḥammad bin Ḥasan, the 12th and last Imâm of their sect, is not dead, but is alive, though he is out of our sight. (This theory is called Al Ġaibah.) According to Shî'â belief, the above-mentioned Imâm will reappear at the appointed time; and full particulars of when that time will be are given in the present work. In support of his theory, the author enumerates in detail cases of Ġaibah which have happened to other prophets, and quotes several Ḥadiṣ on the point. The present theory is criticised by Ibn Taimîyah, a Sunnî scholar (see No. 528 above).

In the preface, the author tells us that he was led to compose the present work because of the disbelief in Al Ġaibah of the people of Nîshâpûr and their hesitation to accept the doctrine, and also because of a dream in which 'Alî (the 4th Caliph) urged him to write it.

Author: Abû Ja'far Muḥammad bin 'Alî bin Ḥusain bin Mûsâ bin Bâbwaih al Qummî ابو جعفر محمد بن علي بن حسين بن موسى بن

بابويه القمي (*d.* A.H. 381 = A.D. 991; see Lib. Cat., vol. v, part ii, No. 263).

Beginning :—

الحمد لله الواحد الفرد الصمد الحي القادر الحكيم ...... قال الشيخ ابو جعفر محمد بن علي بن حسين بن موسى بن بابويه القمي ...... ان الذي دعاني الى تاليف كتابي هذا اني لما قضيت و طري من زيارة علي بن موسى الرضي ...... رجعت الى نيسابور فاقمت بها فوجدت كثيرا من المختلفين الى من الشيعة قد حيرتهم الغيبة و دخلت في امر القائم عليه السلام الشبهة و عدلوا عن طريق التسليم الى الآراء و المقائيس الخ *

Only one other copy of the work is known to us, for which see Berlin, No. 2721, where the work is designated كمال الدين و تمام النعمة في اثبات الغيبة و كشف الحيرة .

Written in fair Naskh. Dated A.H. 1044.

No. 592.

foll. 258; lines 19; size 9 × 5½; 7 × 3½.

الاحتجاج
AL IHTIJÂJ.

A collection of the controversies of the Prophet with idolaters, Jews and Christians, also of the controversies of the 12 Imâms with their opponents, relating to theological and legal points. The controversies take the form either of public expositions of doctrine, or of set debates, or of written disputations. The main object of the author, in his collection of the controversies of the 12 Imâms, is to obtain support for the Shî'â theories and their legal system from the records of those controversies, which deal almost exclusively with the subject of Imâmat and important legal points. The author, first of all, in an introduction to the work, upholds the admissibility under Islamic law of controversy on religious topics on the authority of the Qur'ân, Hadîs and standard works.

Author: Abû Mansûr Ahmad bin 'Alî bin Abî Tâlib at Tabrasî ابو منصور احمد بن علي بن ابي طالب الطبرسي . There are two authors

known as Tabrasî, one being our author, and the other Radîaddîn at Tabrasî (*d.* A.H. 548 = A.D. 1153). Some authorities confuse the two, and have ascribed the present work to Radîaddîn—as, for example, India Office, No. 166, and Brock., vol. i, p. 405. On the other hand, Ibn Shahr 'Âshûb (*d.* A.H. 588 = A.D. 1192; see Kashf al Hujub, fol. 141), in his work, Al Ma'âlim, and the author of Muntahâ al Maqâl, fol. 256, together with certain other biographers, are emphatically of the belief that Abû Mansûr is the author of the work. See Kashf al Hujub, fol. 8[b], where the present point is discussed and the authorship of Radîaddin is rejected. The date of the death of Abû Mansûr is not given by his biographers; but it would appear that he belonged to the 6th century A.H. from the fact that he mentions Abû Ja'far Mahdî, a traditionist of the 6th century A.H., as one of the Shaikhs from whom he received direct transmission, as appears from the following passage on fol. 21[a]:—

حدثني به السيد العالم العابد ابو جعفر مهدي بن ابي حرب الحسيني المرعشي رضي الله عنه قال حدثني الشيخ الصدوق ابو عبد الله جعفر بن محمد ...... قال حدثني الشيخ السعيد ابو جعفر محمد بن علي بن الحسين بن موسى بن بابويه القمي الخ ٭

Further, the above-mentioned Shahr 'Âshûb, who died in A.H. 588 = A.D. 1193, refers to Abû Mansûr in words used only of the dead, which gives us reason to hold that he died before A.H. 588. Four other works of Abû Mansûr, viz., الكافي في الفقه, مفاخرة الطلبة, تاريخ الائمة and فضائل الزهراء are mentioned by his biographers. For the first two see Kashf al Hujub, fol 112[b], 142, respectively, and for the last two works see Muntahâ al Maqâl. fol. 256.

Beginning:—

الحمد لله المتعالي عن صفات المخلوقين الخ ٭

For other copies of the work see India Office, No. 166; 'Âsifîyah Library, No. 549.

Written in good Naskh. Not dated; apparently 10th century A.H.

No. 593.

foll. 15; lines 15; size 6¼ × 3½; 5 × 2.

تجريد العقائد

TAJRÎD AL 'AQÂID.

A well-known and useful, concise treatise on theology, divided into the following 6 Maqṣads :—

(i) On امور عامة (fundamental principles); (ii) الجواهر و الاعراض (substance and accident); (iii) اثبات الصانع و صفاته (proof of the Maker and of His attributes); (iv) النبوة (the nature of the mission of a Prophet); (v) الامامة (the nature of the mission of an Imâm); (vi) المعاد (the end of the world). Each Maqṣad is sub-divided into several Faṣls.

Author: Abû Ja'far Naṣîraddîn Muḥammad bin Muḥammad bin al Ḥasan aṭ Ṭûsî ابو جعفر محمد بن محمد بن الحسن الطوسي, the most prominent Shî'a scholar of Persia of his age, learned in scientific branches such as philosophy, theology, logic, astronomy and astrology. Most of his compositions are on these subjects, and are regarded as standard authorities. He is the author of a large number of works in the Arabic and Persian languages; of which 25 Arabic works are mentioned in Brock., vol. i, p. 508. The author was the director of the astronomical observatory at Marâġa. He is also known as an active politician. It was on his advice that Halâkû Khân attacked Bâġdâd; and he was the prime mover in the famous and lamentable events of A.H. 656, which ended in the slaying of the Caliph Musta'ṣim (A.H. 640–656 = A.D. 1242–1258), along with several thousand Abbasides, in Baġdâd. The author is sometimes criticised for the inappropriate language used of the Sunnis and the first three Caliphs in the 4th and 5th Maqṣads of the work; but Aṣîladdîn, the author's son, defends his father from this charge, pointing out that he did not live to complete the work, and that the 4th and 5th Maqṣads in question were added by Ḥillî, (*d.* A.H. 726 = A.D. 1326; in regard to whom see No. 594 below), one of his pupils, who is generally regarded by the Sunnîs as prejudiced against them. Cf. the following passage found in Cairo, vol. ii, p. ii :—

كان الناس مختلفين في ان هذا الكتاب (التجريد) لخواجه
نصير الدين ام لا فسألت ابنه خواجه اصيل الدين عن ذلك قال كان
والدي وضع الى باب الامامة و توفي فكمله ابن المطهر ●

Apart from the points disputed by the Sunnîs, the work has been generally appreciated; and a number of scholars of both the Sunnî and Shî'a sects have devoted careful study to it, and have produced commentaries, glosses, and annotations on it, to which Ḥâj. Khal., vol. i, p. 63, refers, as follows :—

و هو كتاب مشهور اعتنى به الفحول و تكلموا فيه بالرد و القبول الخ *

Ṭûsî (the author) was born at Ṭûs in A.H. 597 not in A.H. 607, as given by Brockelmann, vol. ii, p. 508, and by Huart in History of Arabic Literature, p. 321. He died in A.H. 672 = A.D. 1273. See Brock., loc. cit. Majlis vii of Majâlis al Mu'minîn; Mujmal Faṣîḥî, fol. 189b; Ḥabîb as Siyar, vol. iii, part i, p. 60; Fawât al Wafayât, vol. ii, p. 186; Muntahâ al Maqâl, fol. 192; Browne, Literary History of Persia, vol. ii, pp. 484–6; Arabic Authors, p. 107. Dr. Rieu, in his Persian Cat., vol. ii, p. 441, is wrong in giving the date of Ṭúsî's death as A.H. 691.

Beginning :—

اما بعد حمد واجب الوجود ... سميته بتجريد العقائد *

For other copies of the treatise see Berlin, No. 1745; Leipzig, No. 109–21; Pet., No. 242; Bodl., vol. i, Nos. 129, 172, 520; Escur., Nos. 615, 641, 648, 687. The text has been printed along with printed commentaries on the work.

Written in Nasta'lîq. Dated A.H. 1068.

No. 594.

foll. 135; lines 15; size 6 × 3½ : 5 × 2½.

شرح تجريد الكلام

SHARḤ U TAJRÎD AL KALÂM.

(Designated, in Muntahâ al Maqâl, Kashf al Mûrâd.)

An incomplete copy of a commentary on the 3rd and 4th Maqṣads of the preceding treatise. A note written by some reader on the title-page, running thus: الهيات شرح تجريد جمال الدين المطهر الحلي, tells us that the present MS. is part of the commentary on Tajrid by Ḥillî. Passages from the text, which are quoted verbatim, are introduced by the word قال, and the commentary on the same by the word اقول, which we know from Ḥâj. Khal., vol. i, p. 63, was the system observed by Ḥillî in his commentary. Further, the passages quoted from Ḥillî's commentary by other commentators on Tajrid (see Nos. 594, 596, 797 below) are found verbatim in the present MS. We may, therefore, accept the statement

contained in the above-mentioned note that the present MS. is part of Ḥillî's commentary on Tajrîd, composed in A.H. 694. The beginning of the commentary, as given in India Office, Nos. 471-14, 694, is as follows :—

الحمد لله القاهر سلطانه العظيم شانه الخ *

The present incomplete copy begins thus :—

قال المقصد الثالث في اثبات الصانع تعالى و صفاته و آثاره و فيه فصول الاول في وجوده تعالى الموجد (الموجود) ان كان واجباً فهو المطلوب و الا استلزم لاستحالة الدور و التسلسل اقول يريد اثبات واجب الوجود تعالى و بيان صفاته و بيان ما يجوز عليه و بيان مالا يجوز و بيان افعاله و آثاره الخ *

Ḥillî, whose full name is as follows: Jamâladdîn Ḥasan bin Yûsuf bin 'Alî bin Al Muṭahhir al Ḥillî جمال الدين حسن بن يوسف بن علي بن المطهر الحلي, was a prominent Shî'a scholar, jurist and author of his age. He was born in A.H. 648. He studied religious subjects under his father and some others, and the scientific branches under Ṭûsî (see No. 593, above). Though Ḥillî is not regarded as the equal of Ṭûsî in philosophy and logic, yet he surpasses his teacher in tradition and jurisprudence. His compositions on different branches of learning exceed 500 in number. He is specially known among Sunnîs for his prejudice against them; and is criticised for the inappropriate language which he uses of the Sunnîs and of the first 3 Caliphs. He died in A.H. 726 = A.D. 1326. See Brock., vol. ii. p. 164; Muntahâ al Maqâl, fol. 92ª; Manhaj al Maqâl, fol. 73ª; Ḥabîb as Siyar, vol. iii, p. 112.

For another and complete copy of the commentary see India Office, No. 471-14. The work was lithographed in Ṭihrân, A.H. 1310.

Written in Nasta'lîq. Dated A.H. 1032.

Scribe : محمد قراباغي.

No. 595.

foll. 144; lines 24; size 8½ × 5½; 5 × 3½.

تسديد القواعد

TASDÎD AL QAWÂ'ID.

A very valuable copy of a commentary on Tajrid (see No. 593 above). The present is the earlier of the two famous commentaries

on the work by two well-known Sunnî scholars, and is known as الشرح القديم. (The old commentary.) The commentator praises the text and its author at length in his preface; but, on points of difference between Shî'â and Sunnî doctrine, he does not fail to criticise the views of the author, and to point out his misapprehensions. The commentary proved itself specially useful to scholars; and scholars, both Sunnî and Shî'â, have composed glosses on it and annotations. See Hâj. Khal., vol. i, p. 63.

By Shamsaddîn Maḥmûd bin 'Abdarraḥmân al Iṣfahânî شمس الدين محمود بن عبد الرحمن الاصفهاني (d. A.H. 749 = A.D. 1348; see No. 521 above).

Beginning:—

الحمد لله المتوحد بوجوب الوجود ...... و سميته بتسديد القواعد الخ *

For other copies of the work see Leid. No. 2009; Br. Mus. Suppl., No. 182; India Office, No. 406.

The following colophon, and a note below the same, tell us that the present MS. was transcribed from an autograph copy of the commentary by Qâḍî Sirâjaddîn al-Hindî, one of the author's pupils.

The colophon runs thus:—

وقع الفراغ من تعليقه (من نسخة المصنف التي بخطه) يوم الاربعاء في السابع و العشرين سنة اربع و ثلثين و سبعمائة *

The note below the colophon runs thus:—

هذا الشرح بخط القاضي سراج الدين الهندي تلميذ الشارح *

The scribe, Qâḍî Sirâjaddîn al Hindî, whose full name is 'Umar bin Isḥâq bin Aḥmad, was a native of Delhi who, after completing his studies in India, left that country for Egypt, where he attended the lectures of the present commentator for a considerable period; and soon after he was appointed a Qâḍî of the place, and finally was raised to the rank of Chief Justice. He died in A.H. 773 = A.D. 1371; see Ad Durar al Kâminah. vol. ii fol. 93; Raf'al Iṣr, fol. 183.

No. 596.

foll. 194; lines 27; size 9½ × 6½; 7½ × 4½.

The Same.

Another beautifully written copy of the preceding commentary. Written in Naskh, within gold-ruled borders. It bears a frontispiece.

A complete index of the contents in five foll., written by the scribe of the copy, is found at the beginning. Not dated; apparently 9th century A.H.

Scribe: شرف الحافظ الملقب بنجيب.

No. 597.

foll. 363; lines 23; size 9 × 5½; 6½ × 2½.

الحاشية على تسديد القواعد

AL ḤÂSHIYATU 'ALÂ TASDÎD AL QAWÂ'ID.

A very popular and useful gloss on the preceding commentary, which was introduced into the course of higher studies in Theology in the Madrasahs of Constantinople during the life-time of the writer of the gloss. Many scholars have directed their special attention to the present gloss, and have produced several annotations of the same. See Ḥâj. Khal., vol i, p. 63.

By 'Alî bin Muḥammad علي بن محمد, commonly called As Sayyid ash Sharîf al Jurjânî (*d.* A.H. 816 = A.D. 1413; see Lib. Cat., vol. v, part ii, No. 356).

Beginning:—

قوله اما بعد حمد واجب الوجود على نعمائه خص بالذكر من صفاته

العلي على ما هوا خص به اعني الوجوب الذاتي الخ *

For other copies of the work see Berlin, Nos. 1748–50; Leipzig. No. 388; Br. Mus. Suppl., No. 183; India Office, Nos. 407–8; Cairo, vol. ii, p. 17.

Written in Nasta'liq. Not dated; apparently 9th century A.H.

No. 598.

foll. 389; lines 25; size 9½ × 5; 6½ × 3.

شرح تجريد الكلام

SHARḤU TAJRÎD AL KALÂM.

The second of the two well-known commentaries on Al Tajrîd referred to under No. 595 above, and known as الشرح الجديد (the new

commentary), dedicated to Sulṭân Abû Sa'îd (A.H. 855–872 = A.D. 1452–1467) of the Timûrid dynasty. The present commentary, besides incorporating the materials of Iṣfahânî's commentary, contains many useful explanations and critical notes, specially on the disputed points between the Shi'âs and Sunnîs. This makes it a more comprehensive piece of work than Iṣfahânî's; and it has been much more often annotated than the latter, which testifies to its superior value as a work of reference. See Ḥâj. Khal., vol. i, p. 63.

By 'Alâaddîn 'Alî bin Muḥammad al Qushjî علاء الدين علي بن محمد القوشجي, the favourite scholar of Sulṭân Ulug Big (*d.* A.H. 850–853 = A.D. 1447–1449) of the Timûrid dynasty. He was a scholar of special fame in his age in Philosophy, Theology, Logic, Astronomy and Mathematics. His father was one of the servants on the staff of Ulug Big; and the author, in his boyhood, used to look after his falcons. Hence he is known as Qushjî (the falconer). Thus he gained the favour of Ulug Big from his very boyhood. He studied under Qâḍîzâdah (*d.* A.H. 815 = A.D. 1402) and many others. He completed his studies in Kirmân, where he composed a treatise on the Moon. On his return from Kirmân to Samarqand, he presented the treatise to Ulug Big, who was famous for his devotion to Astronomy and Astrology. The Sulṭân's work on astronomical and chronological tables, under the title of زيج جديد سلطاني, which was composed with the co-operation of the author, is looked upon as a standard work on the subject. The Sulṭân fully appreciated the treatise of the young scholar, and recognised his merits, and appointed him director of the Astronomical Observatory which he himself had erected in Samarqand. Qushjî, some time after Ulug Big's death, came to Tabrîz, and made himself known to Ḥasan, the Sulṭân of Tabrîz. Ḥasan, marking the intelligence of our author, deputed him to Constantinople to discharge the responsible political task of negotiating a treaty of peace between himself and Sulṭân Muḥammad II (A.H. 855–886 = A.D. 1451–1481) of the Ottoman dynasty. On the success of his mission, he received special recognition from both the Sulṭâns, and returned to Tabrîz. Soon after, Muḥammad II called our author to Constantinople. On his way there, he composed a work on Mathematics, which he entitled Risâla'i Muḥammadîyah; and this he presented to the Sulṭân on his arrival. He was at first appointed the personal adviser of the Sulṭân; but his literary tastes led the author to request the Sulṭân for an appointment in the education service, and he was appointed Principal of the Madrasah Ayâ Ṣûfiyah. He died in A.H. 879 = A.D. 1474. See Brock., vol. ii, p. 234; Rieu, Persian Catalogue, vol. ii, p. 456; Ḥadâ'iq al Ḥanafîyah, p. 332.

The preface of the commentary is wanting in our copy, which begins without the preface, thus :—

اما بعد حمد واجب الوجود على نعمائه و الصلوة و السلام على سيد

انبيائه و اكرم احبائه اى على آله و اصحابه الذين هم موصوفون بالكرم

و الزيادة *

The preface of the commentary, as given in Ḥâj. Khal., vol. i, p. 63, begins thus :—

خير الكلام حمد الملك العلام الخ *

For other copies of the work see Wien, No. 1535; Pet., Nos. 195, 229, 303; India Office, Nos. 409–16.

The present commentary was lithographed in Persia, A.H. 1274.

Written in good Naskh. Dated A.H. 932.

Scribe : قاسم بن زين العابدين.

Sayyid Ṣafdar Nawwâb of Patna presented the present MS. to the Library in A.D. 1906.

No. 599.

foll. 296; lines 27; size $9\frac{1}{3} \times 5$, $6\frac{1}{3} \times 3$.

The Same.

Another copy of the preceding commentary, beginning like the above. Written in Nasta'lîq. Dated Hyderabad A.H. 1026.

Scribe : نظام الدين احمد الملقب بفلك الجيلي.

No. 600.

foll. 348; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{3} \times 3$.

The Same.

Another copy of the same. Written in beautiful Naskh within gold-ruled borders. Bears a frontispiece. Not dated; apparently 11th century A.H.

No. 601.

foll. 164; lines 17; size 10½ × 6½; 7 × 3½.

The Same.

Another (but incomplete) copy of Qushjî's commentary, containing the commentary on the 2nd Maqṣad of At Tajrîd, and corresponding to foll. 135-306 of copy No. 598 above.

Beginning :—

المقصد الثاني فی الجواهر و الاعراض و فيه فصول الاول فی الجواهر والاعراض قدم مباحثها علي مباحث الاعراض لان وجود الاعراض متوقف علي وجود الجوهر ٭

Written in Nasta'lîq. Dated A.H. 1267.

Scribe : محمد صادق السمناني .

A misleading note on the title-page, which runs thus : المقصد الثاني على التجريد من شرح جمال الدين حسن بن يوسف بن على بن المطهر الحلي tells us that the present MS. is a copy of the commentary on the 2nd Maqṣad of At Tajrîd by Ḥillî (see No. 594, above). On the strength of this note, the present commentary has been wrongly ascribed to Ḥillî in the Hand-list, No. 1216.

No. 602.

foll. 116; lines 15; size 8 × 4½; 5 × 2.

The Same.

Another incomplete copy of Qushjî's commentary, covering the 3rd Maqṣad of At Tajrîd, and corresponding to foll. 306ᵇ–389 of copy No. 598 above.

Beginning :—

المقصد الثالث في اثبات الصانع تعالى و صفاته و آثاره و فيه فصول الفصل الاول في وجوده تعالى الموجود ان كان واجباً فهو المطلوب و الا استلزمه لاستحالة الدور و التسلسل استدل على وجود الواجب تعالى بانه لا شك في وجوده الخ ٭

Written in Nasta'lîq. Dated Shîrâz, A.H. 1076.

Scribe : محب علي ابن حاجي يوسف شيرازي .

No. 603.

foll. 191; lines 17; size 10 × 7; 7 × 4.

الحاشية القديمة على شرح التجريد

AL ḤÂSHIYATU AL QADÎMAH 'ALÂ SHARḤ AT TAJRÎD.

A very old copy of the first of the three glosses by Dawwânî on Qûshjî's commentary (see No. 598 above), containing annotations of the commentary from the beginning to the chapter مباحث اجسام فلكي. The present gloss is commonly known as Al-Ḥâshiyat Al-Qadîmah, and is greatly esteemed by scholars. It was dedicated to Sulṭân Khalîl Bâyandrî (A.H. 883–884 = A.D. 1478–1479).

By Muḥammad bin As'ad Aṣ Ṣiddîqî ad Dawwânî محمد بن اسعد الصديقي الدواني (*d.* A.H. 907 = A.D. 1501; see No. 550 above). Ṣadraddîn, a contemporary scholar, on noticing the great popularity of the present gloss, attempted to displace it in the popular favour and to win superior fame by a gloss of his own on Qushjî's commentary (see No. 606, below), in which he criticised Dawwânî's work. Dawwânî, in reply to this challenge, composed another gloss (see No. 605 below). Again, Ṣadraddin wrote a gloss known as Al Ḥâshiyat Aṣ Ṣânîyah (see No. 607 below), in refutation of Dawwânî's second gloss. Finally, Dawwânî wrote a third gloss, fully criticising and refuting Ṣadraddin, to which Ṣadraddîn failed to reply. Ḥâj. Khal., vol. i, p. 163, tells us that long after Dawwânî's death and some time after the death of Ṣadraddîn, Gîyâṣaddîn (*d.* A.H. 949 = A.D. 1542; see No. 622 below), Ṣadraddîn's son, composed a gloss in reply to Dawwânî's third gloss referred to above. Ṣadraddîn failed to win superior fame over his rival; but, at the same time, he succeeded in securing recognition of his own merits.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على محمد و اصحابه

اجمعين ...... قوله في الحاشية لم يرد به معيناءالخ اقول مرادة بالزيادة

فى الجملة الزيادة بوجه ما و ذلك ليس معنى ثالثا كما ظنه الخ *

• For other copies of the present gloss see Berlin, Nos. 1757–9; Br. Mus. Suppl., No. 184; India Office, Nos. 417–20; Râmpūr, Nos. 95–99; 'Âṣifîyah, No. 395.

Written in Nasta'lîq. Foll. 1–30 are supplied in a later hand. Dated A.H. 974. A note on the title-page tells us that one Qâḍî

Ġulâm Muṣṭafâ purchased the present MS. at Shâhjahânâbâd in the reign of Farrukh Siyar (A.H. 1124–1131 = A.D. 1713–1719).

No. 604.

foll. 100; lines 27; size 9 × 6; 8 × 3.

The Same.

Another copy of the same, having marginal notes throughout. Written in Nasta'lîq. Not dated; apparently 12th century A.H.

No. 605.

foll. 366; lines 19; size 9 × 5½; 6½ × 3½.

الحاشية الجديدة على شرح التجريد

AL ḤÂSHIYAT AL JADÎDATU 'ALÂ SHARḤ I AT TAJRÎD.

The second of the three glosses of Dawwânî on Qushjî's commentary (for some account of which see No. 603 above), extending up to the chapter ماهية. The present gloss was composed in A.H. 890, in reply to Ṣadraddîn's first gloss (see No. 606 below).

Beginning:—

لا حول ولا قوة الا بالله العلي العظيم ...... اللهم اهدنا الصرط المستقيم

...... و بعد فانا قد كتبت في سالف الزمان حواشي على شرح التجريد الخ •

Dawwânî tells us, in the preface, that he was not desirous of replying to Ṣadraddîn, since he well knew that the great popularity of his first gloss was the main cause of the rivalry and jealousy of Ṣadraddîn; but repeated requests of his friends compelled him to compose the present gloss, in reply to Ṣadraddîn. Ṣadraddîn's words are introduced verbatim with the word قوله, and Dawwânî's refutations with the word اقول.

For other copies of the work see Âṣifîyah Library, No. 357; Râmpûr, Nos. 98–99.

Written in good Nasta'lîq. Dated A.H. 1109.

Scribe: محمد اعظم فاروقي.

No. 606.

foll. 147; lines 19; size 8¼ × 4¾; 6 × 3¼.

الحاشية الاولى على شرح التجريد

AL ḤÂSHIYAT AL'ÛLÂ 'ALÂ SHARḤ AT TAJRÎD.

The first of the two glosses on Qushjî's commentary, written by Ṣadraddîn in reply to Dawwânî. The present work was written in refutation of Dawwânî's first gloss (see No. 603 above), and was dedicated to Sulṭân Bâyazîd (A.H. 886–918 = A.D. 1481–1512) of the Ottoman dynasty.

By Ṣadraddîn Muḥammad al Ḥusainî ash Shîrâzî صدر الدين محمد الحسيني الشيرازي, a noble and scholar of Shîrâz, known for his merits in theology and philosophy. He was born in Shîrâz, A.H. 828; and was assassinated by Bâyandarî Turkamân in A.H. 903 = A.D. 1497, and not in A.H. 930 = A.D. 1523, as given in Ḥaj. Khal., vol. ii, p. 200; Kashf al Ḥujub, fol. 49. See for his life Majlis vii of Majâlisal Mu'minîn; At Ta'lîqâtas Sanîyah, p. 39; Brock., vol. ii, p. 204.

Beginning:—

صدر كلام ارباب التجريد ...... حمد فرد بالابتداء تقدس من مشاركة

الامثال و الاكفاء ...... و بعد فيقول الفقير الحقير الشهير بصدر الحسيني

الشيرازي شرح الله صدره و رفع قدره الخ ٭

The present gloss, after the passage quoted above (which agrees verbatim with that of the second gloss of Ṣadraddîn, No. 607 below), runs thus:—

قد امليت لك ايها الذكي المحقق الاوحدي على شرح الجديد

للتجريد ...... و التمس منك ان لاتبادر على انكاره قبل التامل ...... ثم

عليك الانكار و الاعتراف .... هو العلم باحوال المبدأ والمعاد الخ ٭

Between the words اعتراف and هو العلم, in the passage quoted above, certain words are omitted in our copy. These can be supplied from the passage, as quoted verbatim (for refutation) in No. 605 above.

No other copy of the work is known to us. Written in Nasta'lîq. Dated A.H. 1107.

The following note on the title-page tells us that one Mîr Muḥammad Hâdî Ḥusain, an Indian scholar, who lived in the reign of Aurangzib, asked his son, Muḥammad Ibrâhîm, to make the

present copy of the gloss; and he completed the transcription in A.H. 1087 at Shâhjahânâbâd:—

میر محمد هادي حسین عفي عنه این حاشیه را در شاه جهان آباد در سنه ۱۰۸۷

استکتاب نموده ما یقرأبه از عزیز بر خوردار قرة العین محمد بن ابراهیم طال عمره *

This note is attested by the seals of both the scholars mentioned above, that of Mîr Muhammad Hâdî Husain being affixed above the note and that of Muhammad Ibrâhîm at the end.

No. 607.

foll. 323; lines 28; size $9\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3$.

الحاشیة الثانیة علی شرح التجرید

AL HÂSHIYAT AS SÂNIYAH 'ALÂ SHARH AT TAJRÎD.

The second of the two glosses by Sadraddîn ash Shîrâzî, written in reply to Dawwâni's second gloss, No. 605 above. The present gloss was also dedicated, like the first, to Sultân Bâyazîd. After the common beginning quoted in the notice on No. 606 above, the present gloss runs thus:—

قد کنت کتبت اولا علی الشرح التجرید ما سنح لي في اثناء

المطالعة و أوان المباحثة و المناظرة ثم لاح لي انه یقع لبعض الاجلة اشتباه

... و ان بعضا من ضعفاء الطلبة عن ضروب الاستعانة یحول فینظر الی من یقول

لجلالة شانه ولا ینظر الی ما یقول الخ *

For other copies of the work see India Office, Nos. 424–25; Munich, No. 295.

Written in Nasta'lîq. Not dated: apparently 11th century A.H. Foll. 1–2 are supplied in a later hand.

No. 608.

foll. 280; lines 17; size 9½ × 5; 6⅛ × 2½.

الحاشية على حاشية الدوانى

AL ḤÂSHIYAT 'ALÂ ḤÂSHIYAT AD DAWWÂNI.

A detailed annotation of Dawwânî's first gloss (No. 603 above), containing also an independent gloss on that portion of Qushjî's commentary (No. 598 above), which was not dealt with by Dawwâni. The quotations from the text of At Tajrîd (No. 593 above) are introduced by the words قال المصنف. Passages from Qushjî's commentary are introduced by the words قال الشارح, and quotations from Dawwânî's gloss by the word قوله.

By Mirzâjân Ḥabîballâh ash Shîrâzî مرزا جان حبيب الله الشرازي, a well-known scholar of Shîrâz and a pupil of Dawwânî, who was specially known for his merits in theology, philosophy and jurisprudence. His glosses and annotations in respect of works embracing the subjects referred to above are specially appreciated by scholars. He died in 994 = A.D. 1586: see Brock., vol. ii, p. 414; Ḥâj. Khal., vol. i, p. 163; Rauḍat al Jannât, p. 205.

Beginning:—

قال المصنف اما بعد حمد واجب الوجود على نعمائه اقول لايبعد ان يقال في ترك الموصوف ههنا ايماء لطيف الخ *

For other copies of the work see Berlin, No. 1761; Br. Mus., No. 387; India Office, Nos. 421–22; Râmpûr Library, Nos. 104, 106; 'Âṣifîyah Library, No. 8.

Written in Nasta'lîq. Dated A.H. 1012.

No. 609.

foll. 128; lines 17; size 7¼ × 5; 4½ × 2½.

The Same.

Another (but incomplete) copy of the preceding work, beginning abruptly thus: قال الشارح تذكير الضمير باعتبار الخبر لعل النكتة في تذكير الضمير ههنا الخ *, and corresponding to foll. 204–276 of the preceding MS.

Written in Nasta'lîq. Dated A.H. 982.

Scribe: نور الله بن شريف الحسيني الشوستري, one of the most prominent Shî'a scholars of his age, who died in A.H. 1019 = A.D. 1610: see No. 623 below.

No. 610.

foll. 196; lines 27; size 6½ × 5½; 5⅓ × 2.

الحاشية على حاشية مرزا جان

AL ḤÂSHIYAT U 'ALÂ ḤÂSHIYATI MIRZÂJÂN.

A collection of detailed notes on Mirzâjân's annotation (No. 608 above) as well as on Dawwânî's gloss (No. 603 above), composed in Isfahân, A.H. 1064. The main object of these notes, as stated by the author, is to correct the frequent mistakes committed by Mirzâjân.

By Ḥusain bin Jamâladdin Muḥammad al Khûnsârî حسين بن جمال الدين محمد الخونساري, a well-known scholar of Persia of the 11th century A.H., who flourished in the reign of Shâh Ṣâfi (A.H. 1038–1052 = A.D. 1629–1642). He was specially recognised in his own age for his merits in philosophy, logic and theology. He died in A.H. 1098 = A.D. 1686. See Bûhâr Lib. Cat., vol. ii, No. 210. The date mentioned in Kashf al Ḥujub, fol. 49ᵃ, viz., A.H. 1113, is manifestly incorrect.

Beginning:—

الحمد لله رب العالمين و الصلوة على خير خلقه محمد و آله اجمعين

قوله لا يبعد ان يقال في ترك الموصوف ايماء لطيف الى آخر الحاشية

يمكن توجيه الحاشية بوجوه الخ *

Written in good Naskh, within gold-ruled borders. Not dated: apparently 11th century A.H.

No. 611.

foll. 72; lines 25; size 8½ × 5½; 7 × 3¼.

The Same.

Another copy of the preceding work in two volumes, of which the present MS. contains the first, beginning like the preceding copy, and ending thus:—لعل اجتماعهما من حيثيتين على ماهو الظاهر فتدبر It corresponds with foll. 1–137 of No. 610 above.

No. 612.

foll. 311; lines 25; size 8½ × 5; 4½ × 2½.

Vol. II.

Continuation of the preceding volume, beginning thus:—

قوله فيرد ان المركبات الخيالية قيل يمكن ان يكون الحصر اضافيا الى

ماسوى المركبات الخيالية من المعدومات الممكنة الخ *

Corresponds with foll. 137ᵇ–196 of No. 610 above.

It is stated, at the end, that the present copy in two volumes is a transcription of an autograph copy, bearing the following colophon, which tells us that the work was composed in Iṣfahân, A.H. 1064:—

قد وقع الفراغ من تسويده ...... سنة اربع وستين، و الف على يد

مؤلفها الفقير الراجي عفو ربه حسين بن جمال الدين محمد الخونساري *

Written in fair Naskh. Not dated; apparently 13th century A.H. Scribe: ابن شيخ قطب الدين الجيلاني.

Muḥammad Bakhsh, the father of the founder of the Library, in the following autograph note in Arabic, remarks that he purchased these two volumes at an English auction in A.H. 1282:—

قد انتقل هذا الكتاب الى ملك، اقل العباد و احوجهم يوم يناد منادٍ

الفقير الحقير محمد بخش خان بالبيع السلطاني اعني بداك نيلام

الا نجريزية في تاريخ عشر من جمادي الثانية سنة الف و مأيتين اثنا

و ثمانين من الهجرة النبوية *

No. 613.

foll. 79; lines 25; size 10 × 6; 7 × 5½.

الحاشية على الحاشية القديمة

AL ḤÂSHIYAT U 'ALÂ AL ḤÂSHIYAT AL QADÎMAH.

An incomplete copy of an annotation of Dawwânî's gloss, No. 603 above.

By Jamâladdin Maḥmûd ash Shîrâzî جمال الد محمود الشيرازي, a scholar of Shîrâz.

A copy of the present work is noticed in Râmpûr, No. 105; but the date of the author's death is not mentioned in that or any other catalogue. He repeatedly refers, however, in the present work to Dawwânî (*d.* A.H. 907 = A.D. 1510) as his teacher, from which we may conclude that he himself was a scholar of the 10th century A.H. Jamâladdin, on fol. 12[b], points out in the following passage that, in regard to certain points of philosophy, Dawwânî contradicts himself in two of his works, viz., in his gloss No. 603 above, and in Sharh Hayâkil an Nûr (see Hand-list, No. 1901):—

و العجب من الاستاذ قدس سره ادعى في حواشي التجريد ان افراد المقولة الحركة لابدان تكون بالقوة و في شرح هيا كل النور لابدان تكون الافراد في نفس الامر حتى يصح العلية الخ *

The fact that Mahmûd ash Shîrâzî, in referring to Dawwânî in the present work, employs the word قدس سره (used always of the dead), at once suggests that the present annotation was composed after Dawwânî's death in A.H. 907.

Beginning:—

قوله قدس سره لم يرد به معينا الخ اعلم ان سيد المحققين قدس سره لما راى ان المتعارف في الخطب توجيه الصلوة بعد النبي صلى الله عليه و سلم الى المتعدد على طريقتي الشيعة و اهل السنة اراد ان يحمل كلام المحقق الخ *

Written in Nasta'liq. Not dated; apparently 11th century A.H.

No. 614.

foll. 158; lines 16; size 7 × 4½; 4½ × 3¼.

الحاشية على حاشية الخضري

AL HÂSHIYAT U 'ALÂ HÂSHYAT AL KHIDRÎ.

An annotation of the gloss of Khidrî, a scholar of the 9th century A.H., on the 3rd Maqsad of At Tajrîd (see No. 593 above) and the commentary by Qushjî (see No. 598 above) on the same. For a copy of Khidrî's gloss see Berlin, No. 1762. The present annotation was dedicated to Sultân Sulaimân (A.H. 1077–1105 = A.D. 1666–1694), a Persian king of the Safavid dynasty.

By Mirzâ Muhammad bin Hasan ash Shirwânî مرزا محمد بن حسن الشرواني, commonly called Mullâ Mirzâ (ملا مرزا), a pupil of Khûnsârî (see No. 610 above). The present annotation and its author are mentioned in Kashf al Hujub, fol. 48; but the date of the author's death is not given. From the fact that he was a pupil of Khûnsârî (*d.* A.H. 1098), and that he dedicated the present annotation to Sultân Sulaimân, as mentioned above, we may conclude that he flourished in the 11th century A.H.

Beginning:—

خير ما يوشح به معاقد الكلام ... الحمد لله الذي تفرد بالتجريد ... كتاب التجريد من مصنفات ... نصير الملة و الدين ... و شرحه الجديد للقوشجي ... و كانت الحواشي الخضرية عليه ... و هي مع ذلک مغلق ... فاظهرت ما خفي من اسرارها ... في ايام الدولة الفاخرة ... ابو المظفر شاه سليمان الحسني الموسوي و جعلتها تحفة لحضرته البهية الخ *

The present copy is defective at the end.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

No. 615.

foll. 160; lines 32; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3$.

الحاشية على شرح التجريد

AL HÂSHIYAT Û 'ALÂ SHARH AT TAJRÎD.

A very useful critical gloss on the first Maqsad of At Tajrîd (No. 593 above), which deals with الامور العامة (fundamental principles). The author quotes the following commentaries and glosses, viz., Hillî's commentary, No. 594 above; Qushjî's commentary, No. 598 above; Isfahânî's commentary, No. 595 above; Sayyid Sharîf's gloss, No. 597 above; Dawwânî's glosses, Nos. 603, 605 above; Sadraddîn's glosses, Nos. 606, 607 above; Mirzâjân's gloss, No. 608 above; Mahmûd ash Shîrâzî's gloss, No. 613 above; and a gloss by one Shâh Fathallâh, as to whom see below.

The name of the author does not appear anywhere in the work. Neither author nor gloss is mentioned in the books of

reference. The fact that he quotes Mirzâ Muḥammad Astrâbâdî (*d.* A.H. 1028 = A.D. 1618) thus: سمعت هذا من عاليحضرت مرزا محمد الاسترابادي مد ظله, and employs, in referring to him, the phrase used of living persons, viz., مد ظله, gives us reason to hold that he was a scholar of the 11th century, A.H.; and that the gloss was composed in or before A.H. 1028. The writer of the gloss frequently refers to his teacher, without mentioning his name, and always in the words: قال الاستاذ or افاد مدظله. The fact that he employs, in referring to his teacher, the same phrase (مدظله) which he uses for Mirzâ Muḥammad in the passage quoted above, gives us some reason to think that Mirzâ Muḥammad was his teacher. On fol. 72ᵃ he mentions Shâh Fatḥallâh as a teacher of his teacher, thus: هذا ما سمعت عن استاذنا نقلا عن استاذه شاه فتح الله; and on fol. 46 he refers to a literary dispute between the above-mentioned Shâh Fatḥallâh and Mirzâjân (*d.* A.H. 994 = A.D. 1586; see No. 608 above). The wording of the preface and his support of Shî'a doctrines at once suggest that the writer of the gloss was a Shî'a scholar.

Beginning:—

الحمد لله رب العالمين وصلى الله على محمد و على و آلهما الطاهرين قال المصنف رحمه الله اما بعد حمد واجب الوجود على نعمائه انما لم يصدر كتابه بحمد الله و سبحانه قبل قوله اما بعد كما هو داب المصنفين بوجهين احدهما الايجاز باشعار بدلائل المذكورة في هذا الكتاب و اثبات المطالب و هذا نوع من براعة الاستهلال الخ •

In A.H. 1165, one Hâfiz Raḥmat Khân was in possession of the present MS.; as appears from a note on the title-page, followed by his seal dated A.H. 1165.

A seal, dated 1182, of one Muḥammad Ṣibġatallâh Khân is found on the title-page.

The title-page also bears two 'Arḍdîdas, dated A.H. 1192, 1198, respectively.

Written in fair Naskh. Not dated; apparently 12th century A.H., in or before A.H. 1165.

No. 616.

foll. 136; lines 23; size 10½ × 6; 7 × 3.

تقعيدات ملا حسين بغدادي

TAQ'ÎDÂT U MULLÂ ḤUSAIN BAĠDÂDÎ.

Another gloss on the 1st Maqṣad of At Tajrîd (No. 593 above). The works referred to in the preceding gloss are also quoted here.

By Mullâ Ḥusain al Baġdâdî ملا حسين بغدادي, a Shî'a scholar of Baġdâd of the 11th century. Neither author nor work is mentioned in any catalogue. The author of Kashf al Ḥujub, on fol. 105ᵃ, mentions our author's son, Darwi'sh 'Alî, and his work, Ġunyat al Adîb; but he does not provide us with the date of death of Darwi'sh 'Alî. or mention the century to which he belonged. Hence no clue as to the date of our present author can be obtained from the above statement. The fact, however, that the author, in his present work, refers to his teacher (without name) as follows: قال الاستاذ or افاد مدظله, and on fol. 35 mentions Shâh Fatḥallâh as a teacher of his teacher, thus: ثم افاد مدظله ناقلا عن استاذه شاه فتح الله ان ضمير يرجع يمكن ان يرجع الى المستدرك gives us every reason to believe that he was a contemporary of the author of gloss No. 615 above, and hence was a scholar of the 11th century A.H. The latter author also refers to Shâh Fatḥallâh as a teacher of his teacher, and uses the same phrases in referring to his own teacher (قال الاستاذ or افاد مدظله); from which we may conclude that both scholars were pupils of the same teacher. Further, the date of transcription of the present MS., viz., A.H. 1062, tells us that the work was composed before that year.

Beginning:—

قال المصنف رحمه الله اما بعد حمد واجب الوجود على نعمائه اعلم انه رحمه الله تعالى عدل في صدر كتابه عن الاسلوب المشهور و اختار اسلوبا غريبا ... قال الاستاذ مدظله في ترك الموصوف اشارة الى ان ذاته لاتتعقل بكنهه الخ *

Written in Shafî'â'âmiz Nasta'lîq.

No. 617.

fol. 220 ; lines 21 ; size 8 × 5½ ; 6 × 3.

شوارق الالهام

SHAWÂRÎQ AL ILHÂM.

A commentary on the 1st Maqsad of At Tajrîd (No. 593 above), explaining difficult passages and points of philological and theological interest.

By 'Abdarrazzâq bin 'Alî bin al Husain al Lâhijî عبدالرزاق بن علي بن حسين اللاهجي, a well-known scholar of Persia of the 11th century A.H. He was a pupil of Sadraddîn ash Shîrâzî (*d.* A.H. 1050 = A.D. 1640 ; see No. 629 below). He worked as professor in the College of Qum. He is also known as a good poet and the author of a great Dîwân. His poetical name is Fayyâd. He was a favourite scholar of Shâh 'Abbâs II (A.H. 1052–1077 = A.D. 1642–1666). of the Safavid dynasty of Persia, to whom he dedicated his Persian work on theology, Gauhar i Murâd (for copies of which see Persian Hand-list, No. 1316 ; Rieu, Persian Cat., vol. i, p. 32). The date of the present commentator's death is not mentioned by his biographers. The fact that, as stated above, he dedicated one of his works to Shâh 'Abbâs II, who did not succeed to the throne until A.H. 1052, suggests, however, that he died somewhat later than the year, A.H. 1050, mentioned by Dr. Hidâyat Husain; see Bûhâr Library Cat., vol. ii, p. 102, where an annotation of Khidrî's gloss (see No. 614) by the present commentator is mentioned.

Beginning :—

ربنا افتح بيننا و بين قومنا بالحق و انت خير الفاتحين اما بعد
الحمد لله الذي هدانا لهذا و ما كنا لنهتدي لو لا ان هدانا الله ...
فيقول العبد الراجي و بباب ربه الملتجي عبد الرزاق بن علي بن حسين
اللاهجي ... و سميته بشوارق الالهام في شرح تجريد الكلام الخ •

The present work is only mentioned in Kashf al Hujub, fol. 48 ; but it has been printed in Tihrân, A.H. 1280.

Written in fair Naskh. Dated A.H. 1233.

No. 618.

foll. 167; lines; size 9 × 5½; 6 × 3.

معارج الفهم
MA'ÂRIJ-AL FAHM.

A commentary by Jamâladdîn Ḥasan bin Yûsuf al Ḥillî جمال الدين حسن بن يوسف الحلي (*d.* A.H. 726 = A.D. 1326; see No. 594 above) on his own concise text-book of theology, called Naẓmal Barâhîn.

Beginning:—

الحمد لله على ما اولانا من التوفيق و هدانا الى سواء السبيل ...... اما بعد لما و فقنا الله فيما سلف من الاوقات باملاء مقدمة في علم الكلام ...... و سميناها بنظم البراهين ...... رأينا ان املي شرحا وسميناه بمعارج الفهم الخ *

The beginning of the text runs thus:—

الحمد لله الواحد في ذاته المتفرد في صفاته الخ *

Ḥillî tells us in the preface that the text of his treatise was extremely concise, and was not sufficiently helpful to the students; hence the present commentary.

A note on the title-page which runs thus:—هذا كتاب موسوم بمعارج الفهم في شرح النظم و هو نظم البراهين في اصول الدين كلاهما من مصنفات النحرير العلم حجة الخاصة على العامة ملك المشائخ و المحققين سلطان الافاضل و المدققين ركن الاسلام و المسلمين جمال الحق و الملة و الدين ابي منصور حسن بن الشيخ الفقيه السعيد سديد الملة و الدين يوسف بن المطهر الحلي indicates the title of the work as well as its author's name.

On the margin of the title-page, the following saying of 'Alî, the 4th Caliph is quoted:—قال امير المؤمنين عليه الصلوة و السلام من كتب هذه الحروف على كتابه فيكون قادرا على مطالعته *

ححح لاااام اان

Another note, followed by a seal dated A.H. 1150, tells that the MS. was for some time in the possession of Mîrzâ Muḥammad, commonly called 'Âqâ Mîrzâ, a noble of the court of Muḥammad Shâh (A.H. 1131–1161 = A.D. 1719–1748).

For other copies of the commentary see Berlin, No. 1796; India Office, No. 4711–6.

Written in Nasta'lîq. Not dated; apparently 13th century A.H.

No. 619.

fol. 198; lines 32; size 9 × 5½; 6 × 3.

كتاب الالفين

KITÂB AL ALFAIN.

A work containing 2,000 arguments, of which the first one thousand are in support of the claim of 'Alî to the Khilâfat, and the rest in refutation of Sunnî arguments in favour of the claims of the first three Caliphs. The present copy, which is defective at the end, contains only 1,019 arguments, corresponding to pp. 1–260 of the Tihrân (printed) edition, dated A.H. 1248.

Author: Jamâladdîn Hasan bin Yûsuf al Hillî جمال الدين حسن بن يوسف الحلي (*d.* A.H. 726 = A.D. 1326; see No. 594 above).

Beginning:—

الحمد لله مظهر الحق بنصب الادلة الواضحة الخ *

The work is not mentioned in Brock.; but it was printed in Tihrân, A.H. 1248.

Written in good Naskh. Dated A.H. 1124.

Scribe: محمد علي بن ملا مير حسين كرماني.

No. 620.

foll. 169; lines 16; size 7½ × 4; 5 × 2½.

اللوامع المقدادية

AL LAWÂMI' AL MIQDÂDÎYAH.

(Designated in Brock., vol. ii, p. 199, Al Lawâmi' Al Ilâhîyah fi Al Mabâhis Al Kalâmîyah.)

A rare work on the philosophical views and theological theories relating to metaphysics, dispensations of the prophets, Imâmat, and the beginning and end of the world, divided into 11 Lâmi', each of which is sub-divided into several Fasls.

Author: Miqdâd bin 'Abdallâh bin Husain bin Muhammad as Siyûrî Al Asadi مقداد بن عبد الله بن حسين بن محمد السيوري الاسدي, a

Shî'a scholar of repute, known for his special merits in philosophy and theology. He refers in the present work to his commentary on Nahj al Mustarshid of Ḥillî (*d.* A.H. 726 = A.D. 1326; see No. 594 above). He composed a commentary on the Qur'an known as Kanz al 'Irfân. For a copy of which see Hand-list, No. 310. The year of the author's death is not mentioned by his biographers; but Brock., in vol. ii, p. 199, tells us that he was alive in A.H. 800, as is evident from the fact that the present work was composed in A.H. 804 = A.D. 1401, as appears from the following colophon of the author, quoted at the end of the present copy:—

و المسؤل من السادة العلماء و الائمة الفضلاء ممن يقف علما على
هذا الكتاب ان يصلح ماعساه ان يجده في الكلام من الطغيان و في النظام
من السهو و النسيان و ان يستره بذيل العفو و الغفران و العفو عند كرام الناس
مأمول ... و الحمد لله وحده ... وقع الفراغ من تصنيفه يوم الاربعاء تاسع
عشر شهر جميدى الاولى سنة اربع و ثمانمائة و كتب مصنفه العبد مقداد
بن عبد الله السدي غفر الله له و لوالديه ٭

The author of Kashf al Ḥujub, on fol. 136ª, mentions another work of our author known as Al Masâ'il al Miqdâdîyah.

Beginning:—

السبحات لجلال مبدع انطق بآيات وجوب وجوده هويات الاشياء
و اغرق تيار بحار الوهيته عقول العقلاء الخ ٭

The present copy is defective for the want of some foll. containing certain portions of the preface, as well as a portion of the 1st Lâmi'. Only one other copy of the work is mentioned, viz., in Munich, No. 153.

Written in fair Naskh. Dated A.H. 1056.

No. 621.

foll. 336; lines 22; size 10 × 7; 8 × 3.

المجلي مرآة المنجي

AL MUJALLÎ U MIR'ÂT AL MUNJÎ.

A rare commentary on the commentator's own work, Masâlik Al Afhâm, the theme of which is the fundamental agreement in general

between the theories of the theologians and the theories of the philosophers, and specially between the mystic theories of the Ṣûfîs and the theories of the Intuitionists (Ishrâq'in). The author removes apparent differences between them by means of explanations based on reliable works of theology, Ṣûfism and philosophy, and maintains that the difference is one of technical phraseology only; whereas, at bottom, the sense is the same. Points upon which the philosophers and Ṣûfîs are in agreement, whenever these have any indirect bearing on Shi'â views, are used to support the latter. The work is divided into a Muqaddimah, two Qisms, and a Khâtimah. Regarding the composition of the present commentary, the author tells us that in A.H. 894, after his return from Mecca to 'Irâq, he found a very eager desire on the part of the students to master the text of his work, Masâlik al Afhâm, and the gloss, Nûr al Munjî, composed by him on the same; and being repeatedly asked by them for a detailed explanation of the text and the gloss, he composed the present commentary in A.H. 896.

By Muḥammad bin 'Alî bin Ibrâhîm bin Abî Jumhûr محمد بن علي بن ابراهيم بن ابي جمهور, a famous Shi'a scholar, who flourished in the 9th century A.H. He was specially noted in his age for his merits in philosophy, theology, jurisprudence and logic; and produced some useful works on these subjects. He obtained special fame for his success in a disputation, held at Mashhad in A.H. 878, with Mullâ Harawî, a Sunnî scholar, on the Khilâfat question and some other points relating to jurisprudence. For a full account of this, see Manâzir Jumhûrîyah, a Persian work, a copy of which is mentioned in Bûhâr Library, vol. i, No. 114; also Majlis V of Majâlis al Mu'minîn. Another work of this author on theology, known as Zâd al Musâfirîn (زاد المسافرين), is specially esteemed. See, for his life and works, Rawdat al Jannât, p. 523; Nâma'i Dânishwarân, p. 733; Brock., vol. ii, p. 200.

Beginning:—

اللهم يا ذا المن الجسيم و الطول العظيم ...... ثم الفت الرسالة الموسومة بمسالک الافهام في علم الكلام ... وكتبت على مواضع منها حاشيةً وافيةً .. بعض السادة ... النور المنجي ... فلما قدمت العراق وكانت القدمة المباركة من مكة المشرفة سنة اربع و تسعين و ثمانمائة ...... اشتغل بقرا أتها و تحصيل معانيها جماعة من اعيان الطلبة و ازدحموا على استخلاص مطالبها ...... لانی قد جمعت في اكثر مسائلها و مسلک مباحثها

ببين فني الكلام و الحكمة و طبقت بينهما احسن تطبيق ثم في كثير من المواضع على طريق الاشراقيئين من الحكما و اهل الله من صوفية العلماء ... فالتمسوني ان املي لهم تلك النكات الخ *

For another copy of the work see Bûhar Lib. Cat., vol. ii, No. 96.

Passages from the text are introduced with the word قوله; passages from the gloss with the word قال; and explanations of those passages with the word اقول.

Written in Nasta'lîq. Dated Iṣfahân A.H. 1067.

No. 622.

foll. 198; lines 15; size 9 × 4; 4½ × 2.

كشف الحقائق المحمدية

KASHF AL ḤAQÂ'IQ AL MUḤAMMADÎYAH.

A detailed commentary on the treatise of Ṣadraddîn ash Shîrâzî (d. A.H. 930 = A.D. 1523; see No. 605 above), called رسالة في اثبات الواجب (Risâlat u fî Iṣbât al Wâjib), dealing with the divine nature and attributes, which Ṣadraddîn composed in competition with Dawwânî (d. A.H. 907 = A.D. 1501; see No. 603 above), who had written a treatise with the same title on the same subject.

By Ġiyâṣaddîn Manṣûr bin Muḥammad al Ḥusainî غياث الدين منصور بن محمد الحسيني, son of the above-mentioned Ṣadraddîn. Like his father, he was known for his special merits in philosophy, theology and logic; and is the author of several works. He died in A.H. 949 = A.D. 1542; see Brock., vol. ii, p. 414; Majlis VII of Majâlis al Mu'minîn.

Beginning:—

يا غياث المستغيثين نسالك كشف الحقائق و الاطلاع على بدائع الاسرار ...... و بعد فان العبد الانس بمولاه الانس عمن سواه غياث منصور الحسيني ...... سميت شرحي هذا بكشف الحقائق المحمديه الخ *

A copy of the text, without the preface, is noticed in India Office, No. 468. The beginning of the text, as given in the present commentary, runs thus:—

لا اله الا هو له الاسماء الحسنى منه الابتداء و به البقاء و اليه الرجعى
...... فهذه رسالة فى اثبات الواجب البارى و صفاته الحسنى ... الفصل
الاول فى اثباته تعالى •

No other copy of the commentary is known to us.
Written in Nasta'lîq. Dated A.H. 1022.
Scribe : اسمعيل بن محمد الكاتب الشيرازي

No. 623.

foll. 528 ; lines 27 ; size 11 × 6¼ ; 6½ × 5.

احقاق الحق

IḤQÂQ AL ḤAQQ.

A polemical work containing a detailed refutation of Ibṭâl u Nahj al Bâṭil, which was composed by Faḍl bin Rûzbahân (a Sunnî scholar of Iṣfahân of the 9th century A.H.) in reply to Nahj al Ḥaqq, a work written in refutation of the theological theories and legal ideas of the Sunnîs by Ḥillî (*d.* A.H. 726 = A.D. 1326; see No. 594 above), and dedicated to Sulṭân Khudâbanda Muḥammad (A.H. 703–716 = A.D. 1303–1316). For a copy of Nahj al Ḥaqq, see India Office, No. 437. The author of the present work first quotes verbatim passages from Ḥillî's work, introducing these with the words قال المصنف رفع الله درجته. (The author said: May God elevate his dignity!), these passages from Ḥillî being followed by verbatim quotations from Faḍl bin Rûzbahân's work, prefaced by the words قال الناصب خفضه الله (The member of the Nâṣibiyah sect said: May God thrust him downwards!)

The prejudice of the author against the Sunnîs is thus revealed by his speaking of a Sunnî scholar as a member of the Nâṣibîyah sect, a sect which totally rejects 'Alî's Khilâfat: and in the preface he uses most abusive language of Faḍl Rûzbahân. The latter author, supporting his refutation of Shî'â doctrines entirely by quotations from Shî'â works, our author does the same, supporting his refutation of Sunnî doctrines by quotations from their works.

Author: Nûrallâh bin Sayyid Sharif al Mar'ashî al Ḥusainî ash Shustarî نور الله بن سيد شريف الحسني الشوستري, a noted Shî'â scholar of a Mar'ashî Sayyid family of Shustar (Persia), and the author of several Arabic and Persian works, who came to India in A.H. 993, and was presented by Ḥakîm Abû'l Fatḥ (*d.* A.H. 997 = A.D. 1588) to the

Emperor Akbar, who in A.H. 995 appointed him Qaḍî of Lahore. The present work, which was composed in A.H. 1014, from the violence with which it attacks the Sunnîs, and especially the Sunnî Caliphs, inflamed the feelings of the Sunnîs against the author. The Emperor Jahângîr (A.H. 1014–1037 = A.D. 1605–1627), at their instance, put the author to death in A.H. 1019 = A.D. 1610, on which account, he has been declared a Shahîd (martyr) by the Shî'a sect. He was buried in Agra. See Kashf al Ḥujub, fol. 9; Rauḍat al Jannat, p. 222; Tadkira'i 'Ulamâ'i Hind, p. 245; Muntakhab at Tawârîkh. vol. iii, p. 137; Z.D.M.G., vol. xxix, p. 676. Dr. Rieu, in Persian Catalogue, p. 337, mentions the author, but does not give the date of his death. His merits as a scholar and as a stylist, both in Arabic and Persian, were fully recognised even by Sunnî scholars, in spite of his sectarian intolerance. For his autograph see No. 609 above, which is transcribed by him.

Beginning:—

الحمد لله الذي جعل مقام شيعة الحق عليًّا الخ •

The following colophon tells us that the work was completed in Agra, A.H. 1014:—

و قد اتفق نظم هذه اللآلي التي و شحت عوالى المعالي في سلك شهور سنة الف و اربع عشر في بلدة اگره أكرة بلاد اتخذها الكفر وكره و استعمل فيها الشيطان مكره •

The work is not mentioned in Brock.; but for three other MS. copies of the work see Râmpûr, p. 281; Asiatic Society Cat., p. 27; Buhâr Lib. Cat., vol. ii, No. 119.

The work was printed in Ṭihrân, A.H. 1273.

Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. Dated A.H. 1107.

Scribe: عبد الرسول بن شيخ عبد القادر بن حسام الدين اللاهوري, who says, in a note at the end, that he compared his transcription with a copy revised by the author himself.

No. 624.

foll. 56; lines 13; size 8¼ × 5¾ : 6 × 3½.

الايقاظات
AL'Î QÂẒÂT.

A work dealing briefly with the theory of خلق الافعال (the creation not only of men but even their actions by God), from the philosophical and theological standpoints. The present theory is the basis of two important theological points جبر and و قدر (predestination and free will). The author tells us, in the preface, that the present work is an independent composition on the subject, though he had dealt with it in the relevant chapters of his other compositions, such as Ar Rawâshiḥ.

Author: Muḥammad Bâqir bin Muḥammad ad Dâmâd محمد باقر بن محمد الداماد, a Shî'â scholar of great repute. He was a native of Astrâbâd, but settled permanently in Iṣfahân. He completed his studies in Mashhad. He was specially noted in his own age for his masterly ability in philosophy, logic and theology; and was known by the title of باقر العلوم (master of learning). He was surnamed Dâmâd by his father, who was the Dâmâd (son-in-law) of 'Ali bin 'Abd 'Âlî, the famous Shî'â Mujtahid; and hence many authors refer to him as Sayyid Bâqir Dâmâd. Our author is warped by his prejudice against the Sunnis; but his compositions on the subjects mentioned above are looked upon as standard authorities by scholars of both sects. He died in A.H. 1040 = A.D. 1630. See for his life Khulâṣat al Aṣar, vol. ii, p. 341; Nujûm as Samâ,' p. 46. Dr. Rieu in Persian Cat., vol. ii, p. 835, supports the present date, quoting the following chronogram of a contemporary :— عروس علم دین را مرده داماد. The author of Sulâfat al 'Aṣr, fol. 244ª, wrongly holds that this author died in A.H. 1031. Brock., vol. ii, p. 341, also wrongly gives the date of the author's death as A.H. 1070 = A.D. 1659.

Beginning :—

الحمد لله رب العالمين حق حمده و الصلوة على خيرته من خليقته محمد و آله المعصومين من عترته ... و بعد فقد سألني افاض الله عليك سجال فيوضات القدس ... عن مسئلة خلق الاعمال ولقد اوفينا حقها في كتبنا العقلية ... و في كتابنا الرواشح ॰

Written in beautiful Naskh. Not dated; apparently 11th century A.H.

No. 625.

foll. 71 ; lines 21 ; size $9\frac{1}{3} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

تقويم الايمان

TAQWÎM AL 'ÎMÂN.

A work in which are expounded those important theological theories relating to metaphysics which are in full agreement with philosophical theories.

The work is divided into the following 5 Faṣls:—

i. Foll. 1–12.	تصحيحات
ii. Foll. 13–21.	تقويمات
iii. Foll. 22–34.	تقويمات تقديسيه
iv. Foll. 35–53.	استيفاء مابقي من التقويمات القدسية
v. Foll. 54–71.	تصحيحات تجريديه

Author: Muḥammad Bâqir bin Muḥammad ad Dâmâd محمد باقر بن محمد الداماد (*d.* A.H. 1040 = A.D. 1630, see No. 624 above).

Beginning:—

تقدست يا من الانوار ظلالک و تمجدت يا من الذوات افعالک ......

اما بعد فان احوج المفتاقين الى الله الغني محمد باقر الدماد الحسيني الخ *

For other copies of the work see India Office, No. 581; Buhâr Lib. Cat., vol. ii, No. 101.

Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. Not dated; apparently 11th century, A.H.

No. 626.

foll. 121 ; lines 21 ; size $8 \times 5\frac{1}{4}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

التعليقات على تقويم الايمان مع الايقاظات

'AL TA'LÎQÂT 'ALÂ TAQWÎM AL 'ÎMÂN MA'A AL 'ÎQÂḌÂT.

Two works of Muḥammad Bâqir Dâmâd, bound in one volume.

Foll. 1–84. At Ta'lîqât (التعليقات). A commentary by Muḥam-

mad Bâqir Dâmâd (*d.* A.H. 1040 = A.D. 1630; see No. 624 above) on his own work, Taqwîm Al 'Îmân, for which see No. 625 above.

Beginning:—

الحمد لله رب العالمين و الصلوة علی سيد المرسلين ...... و بعد فهذه معلقات علي كتاب تقويم الايمان ... قوله تقدست القدس الطهر اسم مصدر الخ •

No other copy of the commentary is known to us.

Foll. 84–121. Al 'Îqâzât (الايقاظات). For another copy of this work see No. 624 above.

Both volumes are written in beautiful Naskh, within gold-ruled borders, and by the same scribe. Not dated; apparently 11th century A.H. The handwriting of the present MS. is identical with the handwriting of No. 624 above.

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foll. 42; lines 21; size 8½ × 5½; 6 × 3½.

No. 627.

نبراس الضياء

NIBRÂS AḌ ḌIYÂ'.

A treatise on the important Shî'a theological theory البداء (the possibility of any thing happening contrary to the divine foreknowledge). The present theory is the basis of Taqîyâh, the important Shî'a doctrine. (See, for description of the same, Hughes' Dictionary of Islam, p. 628.)

By Muḥammad Bâqir bin Muḥammad ad Dâmâd محمد باقر بن محمد الداماد (*d.* A.H. 1040 = A.D. 1630; see No. 624 above).

Beginning:—

سبحانك اللهم و بحمدك ...... يعترضون علی ما قد ورد في احاديث سادتنا المعصومين .. ... في شرح باب البداء الخ •

The author, in the present work, refutes the Sunnîs who oppose the above-mentioned theory, and holds that without admitting its validity it is hardly possible to defend the belief, common to both sects, in the efficacy of prayer (ادعية). He further quotes certain Hadîs from the six Sunnî canonical collections of traditions, interpreting

them in favour of the theory. A Shî'a Ḥadîs in its support is quoted which runs thus:—

ما بدأ الله بداء كما بدأ له في اسمعيل اذا امراباه بذبحه ثم فداه بذبح عظيم الخ *

For many other Ḥadîs on the subject the author requests the reader to refer to the chapters designated باب البداء in the second and third Shî'â canonical collections of traditions (see Lib. Cat., vol. v, part i, Nos. 263, 268). The same author, in dealing with the present point on fol. 168 of No. 628 below, tells us that the theory بداء is only valid as regards Qadr (fore-knowledge), and is invalid as regards Qaḍâ' (fore-ordination from all eternity), as appears from the following:—

و يقال للنفوس السماوية كتاب المحو والاثبات لوقوع ذلك فيها ينطبع فيها مما يتعلق بالقدر من صور ما سيكون في المستقبل من الحوادث المقدرة الزمانية و ربما يقال كتاب المحو والاثبات للزمان لكونه عالم التغير و التبدل والتصرم و التجدد فهو كتاب القدر العيني بحسب اخير مراتب الوجود في الاعيان و بالجملة الامر في كتاب القدر على خلاف الامر في ام الكتاب الذي هو القضاء الاول اذ لا تغير ولا تبدل ولا محو ولا اثبات فيه اصلا و هذا معني جواز البداء في القدر لافي القضاء الخ *

Written in good Naskh. Not dated; apparently 12th century A.H.

No. 628.

foll. 195; lines 24; size 10 × 6½; 7 × 3½.

القبسات

AL QABASÂT.

A rare and valuable work on those theological theories which are liable to be confounded with those of philosophy. The author bases his views on the Qur'ân, Ḥadîs and the opinions of the ancient philosophers and the philosophers of Islam. Philosophical theories, which are contrary to Islamic doctrine, are fully criticised and refuted. The main points dealt with in the present work are as follows:—the

divine essence; God's attributes; His eternal being, without beginning or end; the divine fore-ordination from all eternity; the divine fore-knowledge; the creation of the world; how the world came into existence and whether it will come to an end; time; motion; matter and form. The work is divided into the following 10 Qabâsât.

i. Foll. 2–13. القبس الاول فيه ذكر انواع الحدوث و تقاسيم الوجود

ii. Foll. 14–29. القبس الثاني فيه انواع تثليث السبق الذاتي من سبيل التقدم بالذات

iii. Foll. 30–45.a القبس الثالث فيه تتنبة البعدية الانفكاكية و تقويم البرهان من سبيل القبلية السرمدية

iv. Foll. 45b–53.a القبس الرابع فيها استشهاد من كتاب الله الكريم و من سنة رسوله الشريفة الكريمة و احاديث الاوصياء السابقين الخ

v. Foll. 53b–69. القبس الخامس في نحو وجود الطبائع المرسلة و سبيل البرهان من نحو وجود الطبيعة

vi. Foll. 70–92. القبس السادس في اتصال الزمان و الحركة و تقويم سباق البرهان بسبب اتصال كمية الزمان على النظم الطبعي من سبيلين

vii. Foll. 93–109. القبس السابع في اقتضائية و احتجاجات جدلية و قياسات و شكوك مغالطة على الطرفين من الفريقين

viii. Foll. 110–136.a القبس الثامن في تحقيق قدرة الله و سبحانه وارادته جل سلطانه و غيرهما

ix. Foll. 136b–161. القبس التاسع في اثبات الجواهر العقلية و مراتب ترتيب الوجود في سبيل البدوية و العودية

x. Foll. 161–195. القبس العاشر في سر القضاء و القدر

Author: Muḥammad Bâqir bin Muḥammad ad Dâmâd محمد باقر بن محمد الدماد (*d.* A.H. 1041 = A.D. 1630; see No. 624 above).

Beginning :—

الحمد لله الواحد الاحد الصمد المصمود مهيمن كل وجود ... اما بعد فاحوج المخلوقين ...... محمد بن محمد يدعى باقر الداماد ...... يقول بعض من لم يسعني ان اجيبه بالرد ... سألني ...... ان افرد له بالذكر... ان رب الابداع و التكوين متفرد بالقدم سابق بالدوام ...... انا آتيه بما سأله الخ •

The author tells us, in the preface, that the question as to whether the world will come to an end is one of the most disputed points between the ancient philosophers and the philosophers of Islâm, and that the theory of the eternity of the world is totally against Islamic belief. He notes that Abû 'Alî Sina, the most famous philosopher of Islâm, known to Europe as Avicenna (*d.* A.H. 428 = A.D. 1036; see Lib. Cat., vol. iv, No. 19) discussed the subject, but failed to arrive at any certain conclusion. Hence, in the present work, the author deals with this point among others. He often refers to Abû 'Alî Sina as شريكنا فى التعليم (my colleague in learning). For other copies of the work see 'Âṣifîyah, No. 48; Buhâr, Lib. Cat., vol. ii, No. 328, where a defective copy of the work is mentioned.

Written in fair Naskh. Not dated; apparently 11th century A.H.

The MS., in A.H. 1173, was in the possession of one Mîr Muḥibḥallâh; and, in A.H. 1192, one Ilâhdâd Khân purchased it from the above-mentioned Mîr, as appears from their seals and notes at the beginning.

No. 629.

foll. 170; lines 15; size 9¼ × 5; 6½ × 3½.

شواهد الربوبية

SHAWÂHID AR RUBÛBÎYAH.

A work on theology, in which the fundamental Islamic dogmas relating to metaphysics are compared with the philosophical theories. The latter, when contrary to Islamic dogma, are fully criticised and refuted. The author claims that the present work is far more comprehensive than those of his predecessors on the subject. It is divided into 5 Mashhads, and each Mashhad is subdivided into certain Shawâhid and Ishrâq.

Author: Ṣadraddîn Muḥammad bin Ibrâhîm Ash Shîrâzî صدرالدين محمد بن ابراهيم الشيرازي, a prominent doctor of philosophy of Shîrâz, who flourished in the 11th century A.H. He was noted for his special merits in philosophy, theology and logic. He was the pupil of Muḥammad Bâqir Damâd (*d.* A.H. 1040 = A.D. 1630; see No. 624 above). He is the author of several works on the subjects referred to above, which are frequently quoted by scholars. He died in Baṣrâ, A.H. 1050 = A.D. 1640, on his way to Mecca; see Sulâfat al Aṣr, fol. 251ᵇ; Rieu, Persian Catalogue, vol. ii, p. 829ᵃ, where he refers to Zînat At Tawârîkh and Gobineau, Religions de L' Asie, p. 84, for details of the author's life.

Beginning :—

الحمد لله الذي تجلي القلوب العارفين باسرار المبدأ و المعاد ......
و بعد فاقول و انا الفقير الحقير محمد الشهير بصدر الدين الشيرازي نور الله
بصيرته في معرفة الدين قد اطلعت علي مشاهدة شريفة الهية قلما تيسر
لاحد الوقوف عليها ... بل تفردت بامور شريفة خلت عن مثلها زبر
الاوليئين الخ *

Written in Nasta'liq. Dated A.H. 1122.
Scribe: علي تقي بن محمد تقي ساماني.

No. 630.

foll. 130; lines 30; size 9 × 5; 7 × 4.

الحقائق

AL ḤAQÂ'IQ.

A rare work dealing with certain important theological, theosophical and ethical questions. The author bases his work chiefly on the Qurân, Ḥadîṣ and the sayings of Imâms; and also refers to some other reliable works, especially Iḥyâ' al 'Ulûm by Gazzâlî (*d.* A.H. 505 = A.D. 1111). The work is divided into 6 Maqṣads, and each Maqṣad is subdivided into several chapters and Faṣls.

Author: Muḥammad bin Murtaḍâ محمد بن مرتضى, commonly called Al Muḥsin al Kâshî. He died after A.H. 1090 = 1679; see Lib. Cat., vol. v, part, i, No. 272.

Beginning :—

الحمد لله الذي نور قلوبنا بنور الايمان ...... و بعد فيقول الفقير
الى الله سبحانه محمد بن مرتضي المدعو بمحسن اني اذكر ...
في هذا الكتاب من اسرار الدين ... و انما اخذته من كتاب الله و سنة
سيد المرسلين و احاديث الائمة المعصومين و اضفت اليه ما وجدت في
كتب علماء الدين ولاسيما كتاب احياء علوم الدين *

In the colophon quoted below, the author tells us that the material collected in the present work, and the methods of exposition observed, are seldom found in other works; and that he composed the

present work in the course of a few months, in A.H. 1090, at the age of 83 years.

اعلم ان ما اوردناه و حققناه في هذه المقالات والابواب من الاسرار الدينية ... و ما اشرنا اليه من رموز العقائد ... و ما بسطنا الكلام فيه من بيان الاخلاق المحمودة و المذمومة ... قلما يوجد في غيره من الكتب بهذا التنقيح و التهذيب ... لقد و فقني الله لجمعها و تاليفها في مدة اشهر قلائل من سنة تسعين و الف حين كنت اشرفت على الرحيل و كان قد مضى من عمري ثلث و ثمانون و نيف قليل الخ *

Written in Nasta'lîq. Not dated; apparently 12th century A.H.

No. 631.

foll. 422; lines 23; size 12 × 8; 5½ × 5.

البياض الابراهيمي

AL BAYÂḌ AL IBRÂHÎMÎ.

A big work in several volumes, bringing together almost all the attacks, quoted from their different Arabic and Persian works, directed by Sunnî scholars against the theological views and legal ideas of the Shî'âs, with a refutation of each point on behalf of the latter, supported by copious quotations from the works of the Sunnîs themselves. The work was compiled by a group of Shî'â scholars deputed for this purpose by Ibrâhîm Khan, the son of 'Alî Wardî Khân, Governor at different times of Kashmîr, Lahore, Bihar, Bengal and other places, and an orthodox Shî'â, who raised the influence of Shî'âs in his time to a great extent. He died during the reign of Bahâdur Shâh (A.H. 1119–1124 = A.D. 1707–1712); see Beale, p. 173 We have failed to notice any composition on the part of Sunnîs in refutation of the present work.

The author of Kashf al Ḥujub, fol. 26ᵇ, tells us that he noticed seven volumes of the present work, and mentions the beginning of each volume, with a short description of its contents. Neither the beginning nor the contents of our present copy correspond with any of the seven volumes referred to by him; but some one has noted on the title-page that the present MS. is the first volume of the work.

Beginning:—

الحمد لله الذي هدانا لتصديق نبيه الكريم ... المقدمة الاولى
فى الاستدلال بقوله تعالى انما يريد الله ليذهب عنكم الرجس الايه *

The present volume, after an explanation of the Âya Taṭhîr انما يريد الله ليذهب عنكم الرجس الآيه, is occupied with accounts of 'Alî, Fâṭimah, Ḥasan and Ḥusain.

No. 632.

foll. 432; lines 21; size 11½ × 7½; 8½ × 4½.

Another volume of the preceding work, beginning thus:—

قد كفر الروافض والخوارج *

The present volume is one of the volumes noticed by the author of Kashf al Ḥujûb. It deals with the Khilâfat of Abû Bakr, the first Caliph.

Both volumes are written in good Naskh. Not dated; apparently 13th century A.H.

No. 633.

foll. 181; lines 28; size 11 × 7½; 8 × 5½.

عماد الاسلام

'IMÂD AL ISLÂM.

A big work on Shî'a theology, in 5 volumes, containing 5 Maqṣads, the subject-matter of which is as follows:—

i. Divine essence and attributes.
ii. 'Adl, or divine justice.
iii. Dispensations of the prophets
iv. Succession of the Caliphs after the Prophet.
v. End of the world.

Each volume covers one Maqsad, and has a separate beginning. Volumes ii and iii are wanting in the Library copy.

Author: Sayyid Dildâr 'Alî bin Sayyid Mu'înaddîn An Naṣîrâbâdî دلدار علي بن سيد معين الدين النصير آبادي, a famous Indian Shî'a

Mujtahid, scholar and author of Lucknow, who flourished in the 13th century A.H. He completed his studies of the scientific branches of learning under famous Indian scholars, such as :—Sayyid Ġulâm Ḥusain Dakanî, Maulavî Ḥaidar 'Alî, Maulavi Bâballâh and others. He left India for Karbalâ, where he studied Ḥadîṯ, Jurisprudence and Principles of Jurisprudence under Âqâ Bâqir Bahbahanî (*d.* A.H. 1205 = A.D. 1790) and Sayyid 'Alî Ṭabâṭabâ'î (*d.* A.H. 1231 = A.D. 1815). Thereafter he visited Mas͟hhad, where he received an Ijâza from Sayyid Mahdî, the famous traditionist and scholar of Mas͟hhad. For a copy of Ijâza see Kas͟hf al Ḥujub, fol. 4[a]. On his return to Lucknow, he gained special fame as a lecturer on religious subjects and as an author. He composed a number of works in Arabic and Persian. He was the first S͟hî'a scholar of India to proclaim himself Mujtahid of the S͟hî'a sect in India; and he introduced the Friday prayer (جمعه) and congregational prayers (جماعة .) He was born in Nasîrâbâd in A.H. 1166, and died in Lucknow in A.H. 1235 = A.D. 1819. See Kas͟hf al Ḥujub, fol. 102; Tad͟kira'i 'Ulmâ'i Hind, p. 60.

Vol. I.

Beginning :—

الحمد لله المتجلي لخلقه بخلقه و الظاهر بخلقه بحجته الخ *

Written in fair Nask͟h. Not dated; apparently 13th century A.H.

No. 634.

foll. 277; lines 25; size 11 × 7½; 8 × 5½.

Vol. IV.

Beginning :—

الحمد لله حمدا كثيرا و الصلوة و السلام على سيد المرسلين و عترته المعصومين الخ *

Written in fair Nask͟h. Not dated; apparently 13th century A.H.

No. 635.

foll. 279; lines 25; size 11 × 7½; 8 × 5½.

Vol. V.

Beginning :—

الحمد لله الذي يحيي العظام و هي رميم الخ •

Written in fair Naskh. Not dated; apparently 13th century A.H.

These three volumes of the work were presented to the Library by Ṣafdar Nawwâb of Patna in A.H. 1322.

ZAIDÎ THEOLOGY.*

No. 636.

foll. 74; lines 15; size 8½ × 6; 5½ × 3½.

الاساس لعقائد الاكياس

AL ASÂS LI 'AQÂ'ID AL AKYÂS.

A rare work expounding briefly the important dogmas and theological theories of the Zaidî school.

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* The Zaidî sect, who are the followers of Zaid bin 'Alî (see Lib. Cat., vol. v, part i, No. 273), had its origin in the schism which also gave rise to the Imâmiyah sect. On the appointment as Imâm of Imâm Ja'far Ṣâdiq (d. A.H. 148=A.D. 765), the followers of Zaid bin 'Alî repudiated the Imâmat of the former and proclaimed the latter their legal Imâm, while those who remained faithful to Ja'far Ṣâdiq and his successors became known as the Imâmîyah sect; see Al Milal, p. 207; Mukhtaṣar Ad Duwal, p. 206. In A.H. 280=A.D. 893 Imâm Hâdi Yaḥya, one of the successors of Zaid bin 'Alî, founded a Zaidî dynasty in Yaman, which has continued down to the present day; see Al La'âli (Library Handlist, No. 2303); Anbâ'az Zaman; Ṭabq al Ḥalwâ; Lane Poole, pp. 102, 103. Among the Zaidî Imâms, the following are recognised as two authors of special prominence :—

(i) Manṣûrbillah 'Abdallâh bin Ḥamza (d. A.H. 593-614=A.D. 1196-1217).

(ii) Manṣûrbillâh Qâsim (A.H. 1000-1029=A.D. 1591-1620), the author of No. 636.

Author: Qâsim bin Muḥammad bin Rasûlallâh قاسم بن محمد بن رسول الله, the author of repute known as Manṣûrbillâh, a famous Imâm of the Zaidî sect and Amîr of Yaman. He was born in A.H. 967, and died in A.H. 1029 = A.D. 1620. See Brock., vol. ii, p. 405, Khûlâṣat al Aṣar, vol. iii, p. 293; Anbâ'az Zaman, foll. 122-131.

Beginning:—

الحمد لله الذي فلق الاصباح في قلوب الاعلام ... و بعد فانه لماكان علم الكلام من اجل العلوم قدرا الخ •

Only one other copy of the work is mentioned, viz., in Berlin, No. 5145, where the contents of the work are fully described. The present work is regarded as the standard authority on Zaidî theology; and a number of Zaidî scholars have composed commentaries on the same. Aḥmad bin Muḥammad Ash Sharafî (*d.* A.H. 1054 = A.D. 1644), the well-known Zaidî scholar, and the author of Al La'âlî Al Muḍîyah (see Hand-list No. 2303), composed two commentaries on the present work. See Ṭabq al Ḥalwâ, Lib. copy fol. 11[a].

The present MS. was transcribed in the time of the Zaidî Imâm Mu'ayyid (A.H. 1029–1054 = A.D. 1620–1644), the successor of the author.

Written in fair Naskh.

No. 637.

foll. 294; *lines* 23; *size* 8 × 5½; 5½ × 4½.

النبراس

AN NIBRÂS.

A work comprising a full refutation from the Sunnî standpoint of the points contained in the preceding treatise.

Author: 'Abdalwahhâb bin Abî 'Abdallâh bin Abî al Ḥasan عبد الوهاب بن ابي عبد الله بن ابي الحسن, a Sunnî scholar of the 11th century A.H., who composed the present work in A.H. 1062; see Cairo, vol. i, p. 57, where the only other known copy of the work is noticed.

On the title-page of our copy, the author is designated by some one 'Abdarraḥîm instead of 'Abdalwahhâb.

Beginning:—

الحمد لله الذي ابان بطوالع انوار المثاني قواعد العقائد •

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 638.

foll. 132; lines 15; size 6½ × 4½: 8 × 5½.

جواب اهل السنة في نقض كلام الشيعة الزيدية

JAWÂB U AHL AS SUNNAH FÎ NAQḌI KALÂM ASH SHÎ'AT AZ ZAIDÎYAH.

A rare work, containing a complete refutation of the attack made against orthodox Muhammadans on the subject of the Imâmat by a Zaidî scholar, a contemporary of the author.

Author: Muḥammad bin Ismâ'îl al Amîr محمد بن اسمعيل الامير, a famous Amîr and scholar of Ṣan'â' (in Yaman). He was originally a follower of the Zaidî school, but afterwards became a strict Sunnî, and one of their most influential supporters. He died in A.H. 1182 = A.D. 1769; see Lib. Cat., vol. v, part ii, No. 339.

Beginning:—

الحمد لله نستعينه و نستغفره و نعوذ بالله من شرور انفسنا و من
سيآت اعمالنا ... اما بعد فانه قد وصل الينا كتابكم الذي فيه اعتراض الخ *

Each point of the attack of the Zaidî scholar, who is quoted verbatim, is introduced with the word قوله, and is refuted by the author in passages beginning with the word نقول.

The first point of the attack is quoted thus:—

فاما قوله ان سبب الاختلاف بين السائل و المسئول و هو ان عليّاً
عليه السلام فارقه و حاربه معوية بن ابي سفيان *

The reply begins thus:—

فنقول هذا مما يدل علي جهل المعترض او تجاهله *

The colophon runs thus:—

فقد تبيّن بما ذكرنا لكل مصنف اريب و لمن له قلب منيب جهل
هذا المعترض و اشتباهه بما عليه اهل البيت عليه السلام و ان دعوي
اتباعهم و محبتهم كذب الخ *

Written in fair Naskh. Dated A.H. 1215.

KASHFÎYAH THEOLOGY.

No. 639.

foll. 63; lines 14; size 9×6½; 6½×4.

رسالة جواب سوال السائل فی الفرقة الکشفیه

RISÂLATU JAWÂBÎ SUWÂL AS SÂ'IL FÎ AL FIRQAT AL KASHFÎYAH.

A work containing the author's replies to the questions sent to him relating to the theories of Aḥmad bin Zainaddîn Al Iḥsâ'î, who was the founder of the Kashfîyah sect, a branch of the Shî'âs which had its rise in the 13th century A.H., and was a prominent scholar, the author of several works.

Author: Kâẓim bin Qâsim al Ḥusainî ar Rishti كاظم بن قاسم الحسيني الرشتي, a scholar of Persia of repute, and at one time Mujtahid (religious leader) of the Imâmîyah sect, though afterwards he became a follower of the Kâshfîyah school. On his identifying himself with this school, the Shî'a authorities removed him from office, and publicly notified that no regard was to be paid to his words as Mujtahid.

The notification referred to above, which is quoted verbatim by the present author on fol. 42, runs thus:—

ان السيد الكاظم قد خرج من الدين و عن مذهب المسلمين و قد اعرض عنه جميع العلماء و عن تقليده جميع المؤمنين الاذكياء فوجب اعلامكم بانه لا يجوز تقليده و اخذ مسئلة من المسائل الدينية •

In the present work the author defends the theories of the Kashfîyah school, and quotes in their support many reliable works of the Imâmîyah sect. The work was composed in A.H. 1258.

Beginning:—

الحمد لله الذي ارشده من استرشده الى سبيل الرشاد و اوصل من استهداه الى اعلى الغاية و اقصى المراد ... اما بعد فيقول العبد الجاني ... كاظم بن قاسم الحسيني الرشتي ... شيخنا ... الشيخ احمد بن زين الدين الاحسائي ...... و المنسوبون الى هذا الجناب ... هم المسمون بالكشفيه الخ •

For another work of the author, known as Ar Risâlatu fî Ajwibati Suwâlât Sayyid Ḥusain, see Kashf al Ḥujub, fol. 32ª.

Written in Nasta'lîq. Not dated; apparently 14th century, A.H.

ISLAMO-CHRISTIAN CONTROVERSY.

No. 640.

foll. 132; lines 13; size 6×6; 6×7.

البراهين الساباطيه

AL BARÂHÎN AS SÂBÂṬÎYAH.

A work in refutation of Christian dogmas, and in support of the mission of Muhammad, containing also some account of the Prophet. The work is divided into three Maqâlâs, a Muqaddimah, and a Manẓar. Maqâla (i) contains the refutation referred to above; Maqâlâs (ii) and (iii) contain a vindication of the mission of Muhammad, and some account of the Prophet. The Muqaddimah and Manẓar contain, respectively, a brief statement as to the necessity for the present composition and a brief account of the author. The author, in dealing with Christian dogmas, relied on the authorised version of the Bible, prepared in A.D. 1604 under the orders of James I, the King of England. The English translation is quoted in Arabic characters, each passage quoted being followed by an Arabic translation and an explanation in Arabic. The work was composed in India, and was dedicated to As'ad Pâsha, a Minister of the Turkish Government. A note on the title-page tells us that 600 copies of the work were printed in Calcutta, and were distributed by the author in different countries, as follows: 100 copies in Mecca and Medina; 50 copies in 'Umân; 50 copies in Yaman; 100 copies in Baṣra and Bagdâd; 50 copies in Constantinople; 100 copies in India; 100 copies in Persia. This note is followed by another, enumerating the most important events that took place in the world in A.H. 1229.

Author: Jawwâd Sâbât bin Ibrâhîm Sâbât al Ḥanafî جواد ساباط بن ابراهيم ساباط. He traces his descent from 'Alî, the fourth Caliph. He was born in Arabia, in A.H. 1188, where he was brought up and studied. He visited several Islamic countries, and learnt from the eminent scholars of those places. He studied Persian in Persia under Mullà Ṣâdiq in A.H. 1202. Finally he came to India, where he learnt Urdu. He also studied logic and some other branches of science under Muhammad Afḍal 'Alî of Patna and 'Abdarraḥmân. After visiting some other places in India, he came to Calcutta, where he acquired a reputation for learning among the Muhammadans

Soon after he came to Calcutta, he decided to compose a work on the above subject as a result of his observation of the two following facts :—

(i) Progress of Christianity through the publications of the British and Foreign Bible Society.

(ii) That all sects of Muḥammadans devoted themselves almost exclusively to refutation of each other, and neglected the composition of works in refutation of the beliefs of Christianity and of other non-Muhammadan religions.

The better to succeed in his object, he devoted himself to the study of English, sought frequent interviews with Europeans and other Christians, and even embraced Christianity temporarily, actually declaring himself a Christian under the name of ناثنيل ساباط. In A.H. 1215 he was appointed by the British and Foreign Bible Society translator of the Bible into Oriental languages. The position strengthened his social influence among the European officials of Calcutta. In A.H. 1225 Aḥmad bin Muḥammad Ash Shirwânî (*d.* A.H. 1256 = A.D. 1840; see Bûhâr, Lib. Cat., vol. ii, p. 468), the author of Nafḥat al Yaman, came to Calcutta, and succeeded in establishing friendly relations with our author, who recommended him to a European official for an appointment in the College of Fort William, where he was appointed an instructor in Arabic literature. Soon after Aḥmad Shirwânî, by his frequent visits to him, secured the full confidence of the author; who, one day, disclosed his secret motive and placed before him a MS. copy of his As Sarâ'ir (a work in refutation of Christian dogmas), and also showed him the materials for the present work. Aḥmad Shirwânî, however, actuated by jealousy and ill-will towards our author, gave out the secret, and informed the European officials and Christians of Calcutta of the author's real views; while, on the other hand, he spread a report among the leading Muhammadans of Calcutta that the author had compelled some of his servants to become Christians. As a result our author lost the respect both of the Europeans and Muhammadans. See for a full account of these events the Muqaddimah and Manẓar of the present work. However, the author, with great difficulty, completed the present work, and arranged for its publication in A.H. 1229. He left Calcutta for some other places in India, and then returned to Arabia. The date of his death is not known to us. The author of Taḏkira'i 'Ulamâ'i Hind, p. 44, not being acquainted with the present composition or the same author's As Sarâ'ir, referred to above, describes him as a Christian. Our author composed 24 works in Arabic, Persian, and Urdu on different subjects. In addition to other works, of which we know he

was the author, such as As Sarâ'ir, Al Barâhîn (the present work) and the ten works mentioned in the Tadkira'i 'Ulamâ'i Hind, the following compositions of his are enumerated in the present work:—

(i) الخلاصة الساباطية في عبادات الحنفية.

(ii) ترجمة خلاصة الحساب من العربي الى الفارسي.

(iii) ترجمة الاخبارات المنصورية من الفارسي الى العربي.

(iv) شرح رسالة الدهنية.

(v) المراسلات الساباطية.

(vi) الخيالات الساباطية.

(vii) الهذن الساباطية.

(viii) ترجمة الا نجيل بالفارسية.

(ix) ترجمة الانجيل بالعربية.

(x) نصيحة الأخيار.

(xi) انيس العشاق.

(xii) النصحات الساباطية.

Beginning:—

الحمد لله الملك المعبود و المتحد لوجوب الوجود الخ *

As an example of the curious effect of transliterating English into Arabic characters, the following passage (being the first verse of the Athanasian creed), which is the first of such passages occurring in the work (see fol. 13 of Maqâla i) may be quoted:—

هو سو اوز ول بي سيود بيفور ال ثنٓنس ات از نيسسري ذت هي هولد ذي كاثلك فيث *

(Whosoever will be saved before all things it is necessary that he hold the Catholic faith.)

The Arabic translation of the above passage runs thus:—

اعلم انه ينبغي لمن يريد النجات ان يتمسک بالاعتقاد الاجماعي *

Towards the end of his work the author refers to a number of well-known contemporary scholars of different countries. Among these he mentions the following scholars of Patna ('Azîmâbâd), on fol. 127ª:—(i) Gulâm Naîyer 'Azîmâbâdî, (ii) Ashraf Husain 'Azîmâbâdî, (iii) Afdal 'Alî 'Azîmâbâdî, (iv) Hakîm Gulâm Murtadâ, (v) Shu'aib al Haqq al Bihârî, (vi) Maulavi Ahmadî 'Azîmâbâdî, (vii) Abû'l Hasan 'Azîmâbâdî, (viii) Zain al 'Âbidân 'Azîmâbâdî, (ix) Aminallâh 'Azîmâbâdî.

For another copy of the work see Râmpûr Library, No. 22.

The present MS. is a transcription of the printed copy dated A.H. 1229.

Written in fair Naskh. Not dated; apparently 13th century A.H.

No. 641.

foll. 78; lines 22; size 12 × 7; 8 × 4½.

لوامع الاسرار

LAWÂMI' AL ASRÂR.

A work written as a refutation of Miftâḥ al Khazâ'in, an Arabic work by a Christian author, whose name is not mentioned, in support of Christianity and exalting Christianity above other religions. The work is divided into three Quṭbs and a Khâtimah, and subdivided into several Bâbs and Faṣls. The first Quṭb deals with Muhammadanism, and the prophetic mission of Muḥammad and of Jesus Christ. The second and the third Quṭbs contain a refutation of the views expressed in Miftâḥ al Khazâ'in. The Khâtimah comprises the author's disputations with certain Jews and Christians on points relating to the Islamic religion. The writer does not mention by name the author of Miftâḥ al Khazâ'in, referring to him always as صاحب مفتاح الخزائن (the author of Miftâḥ al Khazâ'in). The present work was dedicated to Sulṭân As Sayyid Sa'îd of 'Umân (A.D. 1803–1856; see Beale, p. 357).

Author: Sulaimân bin Aḥmad bin Ḥusain bin 'Abdaljabbâr سليمان بن احمد بن حسين بن عبد الجبار, a scholar of the 13th century A.H., who composed the present work in A.H. 1240.

Beginning:—

نحمدك اللهم على ما هديتنا اليه من الشمس بالدين القويم

... فيقول خادم الدين المحمدي ... سليمان بن احمد بن حسن بن

عبد الجبار ...... و سميته بلوامع الاسرار ... و صيرته تحفة لمجلس الملك

المطاع السيد السعيد السيد الخ *

* Written in fair Nasta'lîq. Not dated; apparently 13th century A.H.

No. 642.

foll. 36; lines 13; size 6 × 6½; 5 × 4.

البدء الساطع في ملة النبى الشافع

AL BAD' AS SÂṬI' FÎ MILLAT AN NABÎ ASH SHÂFI'.

A work written in refutation of a work by a certain Christian Padre, one composed, in the form of questions with the Padre's replies, in seven chapters. In it a comparison is made between Muḥammad and Jesus Christ, and between Muhammadanism and Christianity, to the advantage of the latter in each case. Our author quotes each chapter of the Padre's work verbatim, and then proceeds to refute it.

Author: Ibrâhîm ar Rufâ'î ابراهيم الرفاعي, a scholar of the 13th century A.H.

Beginning:—

نحمدك يا من اثبت لنا سبل الرشاد ... و بعد فيقول راجي رحمة البر الرحيم عبده الرفاعي ابراهيم لما وقفت على الاسئلة التي شيّعها بعض القسيسين زاعما بها ابطال دين المسلمين ... و سميته البدء الساطع في ملة النبي الشافع *

Written in fair Naskh. Dated A.H. 1252.

MIXED CONTENTS IN THEOLOGY.

No. 643.

foll. 142; lines 22; size 11 × 8; 8 × 5.

المجموعة

AL MAJMÛ'AH.

The present Majmû'ah contains 15 treatises on different points of Zaidî theology by Zaidî scholars, and was one of the MSS. bequeathed

to the Ṣan'â Library (see Lib. Cat., vol. v, part ii, p. 21) by Muḥammad bin Ḥasan, the grandson of Qâsim Manṣûr (*d.* A.H. 1029 = A.D. 1620; see No. 636 above). In the following autograph note on the title-page of the first treatise, the above-mentioned Muḥammad bin Ḥasan gives us to understand that he studied that treatise, in A.H. 1037, uuder one Muḥammad Ṣiddîq:—

فشرعت في هذا الكتاب الجليل نهار الاثنين ١٢ شهر رجب
سنه ١٠٣٧ على الفقير العارف محمد الصديق ... و كتب الفقير الى الله
محمد بن حسن بن امير المؤمنين القاسم بن محمد •

The 15 treatises referred to above are as follows:

Foll. 1–16. I. الحكاية من الاقوال العاصمة عن الاعتزال. Al Ḥikâyatu Min Al Aqwâl Al 'Âṣimati 'An Al I'tizâl. A treatise in refutation of the opinion of those who hold that the theological theories of Manṣûrbillâh (*d.* A.H. 614 = A.D. 1217), one of the leading Zaidî Imams and rulers in Yaman, and those of the Mu'tazilî sect are the same. The author quotes from the works of Manṣûrbillâh, in order to make clear what his real views were, and how they differed from those of the Mu'tazilî sect. The treatise is divided into four Faṣls.

Author: As Sayyid Ḥamîdân bin Yaḥyâ bin Ḥamîdân bin Qâsim حميدان بن يحيى بن حميدان بن قاسم, a prominent scholar of the Zaidî school. He traces his descent from 'Alî, the fourth Caliph. His biographers do not tell us the date of his death or the century to which he belonged; but from the fact that he composed treatise No. XI below during the lifetime of the above-mentioned Manṣûrbillâh, we know that he was a scholar of the 7th century A.H. Again, we notice, at the end of the same author's treatise No. IX below, a copy of a note written in praise of the author and his treatise by Mahdî Lidînallah, who died in A.H. 656; which, referring to our author in terms which show that he was alive at the time the note was written, suggest that the two scholars were contemporaries.

Beginning:—

امابعد حمد من نعمه لا تحصي و محامده لا تستقصي ... فانه لما ظهر
كثير من الاقوال التي ابتدعها اهل الاعتزال في بعض من يدعي من
شيعة الامام المنصور بالله ...... دعاني ذلك الى حكاية جملة من فوائد
كتبه المتضمنة لتحقيق مذهبه ليتبين الفرق بين التشيع و الاعتزال الخ •

For another copy of the present treatise see Br. Mus. Suppl., No. 212/6.

Foll. 17–39a. II. تنبيه الغافلين عن مغالط المتوهمين Tanbîh Al Ġâfilîn 'An Maġâliṭ Al Mutawahhimîn. A treatise written in refutation of certain theories of theologians and philosophers, pointing out the errors committed by them; divided into 5 Faṣls. By Ḥamîdân حميدان, the author of treatise No. I above.

Beginning:—

اما بعد حمد ذي العزة و الطول و من به القوة و الحول الخ •

For another copy of the treatise see Br. Mus. Suppl., No. 212/3.
Scribe: عبد الله بن محمد بن يحيى القاسمي.

Foll. 39b–47a. III. كتاب تنبيه اولى الالباب على تنزيه ورثة الكتاب. Kitâbu Tanbîh I Ulî Albâb 'Alâ Tanzîh I Waraṣat Al Kitâb. A treatise which seeks to reconcile utterances of the Zaidî Imâms in which there are apparent discrepancies; divided into six Faṣls.

By Hamîdân حميدان, the author of treatises No. I and II above.

Beginning:—

اما بعد حمد من فطر العقول على معرفة الادلة الخ •

For another copy of the present MS. see Br. Mus. Suppl., No. 212/2.

Foll. 47b–55a. IV. المنتزع الاول من اقوال الائمة. Al Muntaza' Al Awwal Mîn Al Aqwâl Al A'immah. A treatise in which are discussed the necessity for the institution of the Imâmat, and the conditions for appointment to the same.

By Ḥamîdân حميدان, author of treatises Nos. I–III above.

Beginning:—

اما بعد حمد الله تعالى على سوابغ نعمة الخ •

For another copy of the present treatise see Br. Mus. Suppl., No. 212/4.

Foll 55b–62a. V. المنتزع الثاني من اقوال الائمة. Al Muntaza' Aṣ Ṣânî Min Aqwâl Al A'immah. A treatise on the subject of substance and accident, based on the teachings of the Zaidî Imâms.

By Ḥamîdân حميدان, author of treatises Nos. I–IV above.

Beginning:—

اما بعد حمد الله تعالى ذي الجلال و الاكرام الخ •

For another copy of the treatise see Br. Mus. Suppl., No. 212/5.

Foll. 62b–66a. VI. الرسالة الناظمة لمعاني الادلة العاصمة. Ar Risâlat An Nâẓimah Li Ma'ânî Al Addillat Al 'Âsimah. A metrical treatise, containing a refutation of the Mu'tazilî creed.

By Ḥamîdân حميدان, author of treatises Nos. I–V above.

Beginning:—

صلى الله على سيدنا محمد و آله و سلم -

حمدا و شكرا دائما طول الابد مضاعفا مجاورا حد الامد الخ

Mutawakkil 'Alallâh (*d.* A.H. 697 = A.D. 1297), a famous scholar of the Zaidî school, calls this treatise الرسالة المزلزلة لاعضاد المعتزلة, the treatise which overthrows (literally, shakes the shoulders of) the Mu'tazilî sect.

For another copy of the treatise see Br. Mus. Suppl., No. 212/10.

Foll. 66b–68a. VII. المسائل الباحثة عن معاني الاقوال الحادثة. Al Masâ'il Al Bâhisat 'An Ma'ânî Al Aqwâl Al Hâdisat. A treatise written in refutation of certain theories which, according to the Zaidî school, are innovations introduced by orthodox theologians. These theories are quoted under the heading مسئلة; and the refutation of each theory is headed كيف يجوز.

By Hamîdân حميدان, the author of treatises Nos. I–VI above.

Beginning:—

صلى الله على سيدنا محمد و آله و سلم تسليما مسئلة كيف يجوز التفكر في اثبات ذات الله سبحانه و تعالى الخ *

For another copy of the treatise see Br. Mus. Suppl., No. 1220/15.

Foll. 68b–107. VIII. التصريح بمذهب الصريح. At Tasrîh Bi Madhab As Sarîh. An exposition of Zaidî theological theories, together with a brief refutation of theories of philosophers and theologians of other sects which are contrary to the same. The work is divided into five sections (موضع), each being sub-divided into several Fasls.

By Hamîdân حميدان, the author of treatises Nos. I–VII above.

Beginning:—

احمد الله تعالى حمد معترف بوحدانيته الخ *

The author, in dealing with the Khilâfat of 'Alî, quotes, on fol. 75, a Hadîs transmitted by Mansûrbillâh, as follows:—من ناصب عليًّا في الخلافة بعدي فهو كافر. [Whoever will oppose 'Alî's Khilâfat after me (*i.e.*, the Prophet) is an infidel.] The authenticity of this Hadîs, however, Sunnî scholars totally reject.

For another copy of the present treatise see Br. Mus. Suppl., No. 212/1.

At the end of this treatise we find a copy of a note made by

Ḥasan bin Muḥammad bin Hâdî (*d.* about A.H. 670) in praise of the present treatise, and of treatises Nos. IV and V above, and of their author.

Foll. 108–109. IX. اربع مسائل من كلامه رضي الله عنه. Arba'u Masâ'il Min Kalâmihî Raḍîya Allâh 'Anhu. A collection by an unknown author from certain works of Ḥamîdân in which that writer has refuted the four tenets of the Ṣifâtîyah sect relating to God and His attributes.

Beginning :—

تذكرة يشتمل على اربع مسائل من كلامه رضي الله عنه يعني
من كلام السيد نور الدين حميدان المتقدم ذكره ...... الاولى سوالهم عن النظر
في الصانع ... الجواب عن ذلك ان النظر في الادلة الدالة ... لايدل
علي ان الصانع غير القادر الخ *

For another copy of the treatise see Br. Mus. Suppl., No. 212/9.

At the end of this treatise is a copy of the note of Mahdî Lidînallâh in praise of (Ḥamîdân) and his works referred to above.

Foll. 110–116a. X. بيان الاشكال فيما حكي عن المهدي. Biyân A Ishkâl Fî Mâ Ḥukiya 'An Al Mahdî. A treatise explaining certain obscure points in the traditions relating to the Imâm Mahdî.

By Ḥamîdân حميدان, the author of treatises Nos. I–VIII above.

Beginning :—

حمدا لله على جزيل الائه و الصلوة على محمد خاتم انبيائه الخ *

On the margin of the last fol. of the treatise we find a copy of a note by one Qâḍî Abû 'Abdallâh Muḥammad, in which he says that he studied the work under the author.

Foll. 117b–124. XI. المسائل الشتوية و الشبه الحشوية. Al Masâ'il Ash Shatawîyah Wa Ash Shubah Al Ḥashawiyah. A treatise by Ḥamî dân (See No. X above) in refutation of a work by Shaikh 'Imrân bin Ḥasan bin Nasîr, in which he attacked the Imâmat of the Zaidi Imâms.

Beginning :—

هذا جواب المسائل الشتوية و الشبه الحشوية مما وصل كتاب الشيخ
الفقيه تا ملت جميع ما اودع فيه وجدته مشتملا على التعرض للمشاعرة الخ *

The author was evidently a contemporary of Manṣûrbillâh (*d.* A.H. 614 = A.D. 1217), a Zaidî Imâm and ruler of Yaman, of whom he speaks in language used of reigning sovereigns (خلد الله ملكه); and the work must have been composed during the latter's lifetime.

For another copy of the treatise see Br. Mus. Suppl., No. 1220/20, where it is entitled المسائل السذوية و الشبهة العشوية.

Foll. 125–126. XII. الرسالة في اثبات معجزات لعلي. Ar Risâlatu fî Isbâti Mu'jizât Lî 'Alî. A treatise in refutation of one Sadîdaddîn, a Sunnî scholar of the 8th century A.H. (see also No. XIII below), who, while admitting that 'Alî possessed the power known as Karâmat (a term applied to the miracles of other pious Muslims), denied the Zaidî belief in the possession by 'Alî of the power known as Mu'jiza, a term usually applied only to the miracles of the Prophet.

By an anonymous author of the Zaidî sect, of the 8th century A.H.

Beginning:—

سألت تغمدک الله ... فقلت اعترض معترض فقال حديث السطل و المنديل لعلي عليه السلام و الفضائل التي كانت له على عهد رسول الله صلى الله عليه و سلم ... و امثاله من الفضائل الخارقة للعادة ...... و قال القائل هذه معجزة و المعجزة لاتكون الا للنبي كيف جعلتموها لعلي عليه السلام الخ •

Foll. 127–131ª. XIII. الرسالة في جواب سديد الدين. Ar Risâlatu fî Jawâbi Sadîdaddîn. A treatise in refutation of Sadîdaddîn's views regarding 'Alî's Khilâfat. By an anonymous author of the Zaidî sect, of the 8th century A.H.

Beginning:—

و الحمد لله و صلوته على محمد و آله الذين هم سفينة النجاة ... اما بعد يا ايها الاخ الظاهر سديد الدين ادام الله مدة حيوتك ...... فقد كانت وردت الى مسائلک الاولى واجبتها بالجواب الذي تحققته ثم ورد منک جواب و اعتراض لم تسلک فيه طريقة المجيبين و آنا الآن اورد ما ذكرته واجيب عنه الخ •

The style of writing, and the language used in the beginning of the present treatise referring to treatise No. XII above, suggest that both treatises are by the same author. That he was a scholar of the 8th century A.H. we conclude from the fact that he uses the phrase ادام الله حيوته (prayer for longevity in referring to Sadîdaddîn); and we know from Berlin, No. 6277, that the latter died about A.H. 745.

Foll. 131b–139a. XIV. الشهاب الثاقب. Ash Shihâb as Şâqib. A treatise on the Khilâfat of 'Alî, and on his special merits.

By Aḥmad bin Ḥasan bin Muḥammad bin Ḥasan bin Ar Raṣṣâṣ حسن بن محمد بن حسن بن الرصاص, a Zaidî scholar of the 7th century A.H., who was alive in A.H. 655; see Anbâ' az Zaman, fol. 63.

Beginning :—

الحمد لله الذي من علينا بالاسلام ...... و بعد ذلك لما رأيت طائفة من الشيعة ... قد خرجت من مذهب اهل البيت عليه السلام ... احببت ان اذكر في هذا المختصر جملة من فضائل علي بن ابي طالب عليه السلام منها ما هو متواتر و منها ما هو في حكم المتواتر الخ ٭

The present treatise has the following note at the beginning which indicates the title of the treatise as well as the author's name :—

كتاب الشهاب الثاقب في مناقب علی ابن ابی طالب تأليف الشيخ الاجل الاوحد العالم العامل الورع الصدر الكامل بهاء الدين و زين الموحدين احمد بن حسن بن محمد بن حسن الرصاص رضی الله عنه و ارضاه و جعل الجنة مقره ومأواه

Foll. 139b–142. XV. الكواكب الدرية في شرح الابيات البدرية. Al Kawâkib Ad Durrîyatu fî Sharḥ Al Abyât Badrîyah. A commentary on the verses composed by Muḥammad bin Ja'far, a recognised Zaidî author of the 8th century A.H., in praise of the descendants of 'Alî.

By Muḥammad bin Amîr al Mu'minîn Al Muṭahhir bin Yaḥyâ bin Hâdî محمد بن امير المؤمنين المطهر بن يحيي بن هادي, a Zaidî Imâm, who died in A.H. 729 = A.D. 1329; see Anbâ' az Zaman, fol. 75.

Beginning :—

الحمد لله الاول بلي (بلا) ابتداء و الآخر بلي (بلا) انتهاء خالق الانسان الخ ٭

All the above treatises are written in fair Naskh, by the same scribe, viz., عبد الله بن محمد بن يحي القاسمي Not dated; apparently 10th century A.H.

No. 644.

foll. 39; lines 25; size 4 × 6½; 6 × 5½.

المجموعة

AL MAJMÛ'AH.

The present Majmû'ah contains four treatises, together with quotations from certain works of other authors, on different points of theology, written in good Naskh by the same scribe throughout, and dated A.H. 1093.

Foll. 1–14ª. I. الرسالة في اجوبة اسئلة الزيدية. Ar Risâlâtu fî Ajwibati As'ilat az Zaidîyati. A treatise containing the replies to certain questions attacking the Sunnî sect, sent to the author while he was in Damascus. Two important questions, among others, are as follows:—

(i) Why a particular sect, viz., the Sunnîs, should call themselves اهل السنة و الجماعة.

(ii) Was this designation given to them by the Prophet or some companion of the Prophet; for, if not, this must be a fictitious designation and an innovation in religion.

By Muḥammad bin Badraddîn bin Balbân محمد بن بدر الدين بن بلبان, a Ḥanbalî scholar of Damascus, who is known to us as the author of several works. He died in A.H. 1083 = A.D. 1663. See As Suhub, fol. 237. The present work is not mentioned in the list of his compositions given in As Suhub; but it is mentioned there that he took much interest in opposing the Zaidî sect, which goes to confirm the statement contained in a note on the title page of the present MS., that Muhammad Balbân is the author.

Beginning:—

الحمد لله الذي انار السنة ونشر اعلامها ...... و اظهرها على سائر الفرق ...... و بعد ... و اعلم انه قد اورد بعض متبعى الزيدية بعض اعتراضات على اهل السنة المحمدية فاحببت ان اجيب عنها الخ

A note at the end tells us that the present MS. was transcribed ten years after the author's death, and was compared with the autograph copy.

Foll. 14ᵇ–32ª. II. الرسالة في اجوبة اسئلة الزيدية. Ar Risâlatu fî Ajwabati As'ilat az Zaidîyati. A treatise containing replies to certain questions relating to theology, the subject matter of which is similar to that of the questions referred to in treatise No. I above. These questions,

which were sent to the author through one Jamâladdîn Muḥammad bin 'Abdalwahhâb, are quoted verbatim by the author, and are as follows thus:—

(i) الاول منها ما عليه هذه الامة من الاختلاف فى المذاهب حتى صارت فرقا ... ولم انتشر فيهم مذاهب الاربعة *

(ii) هذه المذاهب الاربعة و انتصابهم ... هل هم الذين انتصبوا و حصروا المذاهب فيهم فما حجتهم في ذلك *

(iii) ماوجه تعري كتبكم من ذكر اهل البيت النبوي فانكم فى كتب الحديث تتركونهم ...... و تخرجونهم من كتبكم مع ذكر من هو دونهم وهم عيون الامة و سادانها *

(iv) هذه المقامات المنصوبة حول الكعبة ادام الله شرفها يصلون فيها باربعة ائمة في وقت واحد هل كانت السنة على ذلك *

The replies follow after, thus:—

الحمد لله الذي بنعمته تتم الصالحات قال الله ولتكن منكم يدعون الى الخير و يأمرون بالمعروف الاية *

Beginning:—

الحمد لله الذي الهادي من الضلالة ... و بعد فقد ورد علينا سوال من بعض سادات الزيدية على يد الشيخ جمال الدين محمد بن عبد الوهاب التميمي اليمني الخ *

Author: Aḥmad bin Muḥammad Yûnus Ṣafîaddîn al Qushshâshî احمد بن محمد بن يونس صفي الدين القشاشي, a prominent scholar of Arabia and the author of several works. He died in A.H. 1071 = A.D. 1660. See Khulâṣat Al Aṣar, vol. i, p. 343; Brock., vol. ii, p. 392, where some account of him is found, although the scribe in the following note at the beginning tells us that he could not trace any such account.—هذا الجواب تصنيف الشيخ الامام العلامة صفي الدين احمد القشاشي نفع الله به الا انه لم توجد له ترجمة لعلنا لم نبلغنا فيما و قفنا عليه و الله اعلم *

The present MS. was transcribed 22 years after the author's death, in A.H. 1093.

Foll. 32ᵇ–33ᵃ. III. الجواب المختصر عن السوال الثاني و الثالث. Al Jawâb Al Mukhtaṣar 'An As Suwâl Aṣ Ṣânî Wa Aṣ Ṣâliṣ. Additional replies, in a concise form, to questions ii and iii dealt with in the above treatise, by the same Aḥmad al Qushshâshî احمد القشاشي, the author of treatise No. II. In the present treatise the author

frequently quotes Muḥammad bin 'Alî bin Bakrî (*d.* A.H. 994 = A.D. 1586; see Brock., vol. ii, p. 339.)

Beginning:—

الحمد لله رب العالمين انما قيل لاهل الاشاعرة و الماتريدية اهل السنة و الجماعة لوقوفهم عند سنة صلى الله عليه و سلم الخ *

Scribe: حسن بن علي.

The same is, no doubt, the scribe of treatises Nos. I and II above. since the handwriting of all these treatises is identical.

Fol. 33b. Contains some verses in praise of the Prophet and his descendants composed by Muḥammad al Bakrî, who is frequently quoted in treatise No. III above.

Foll. 34–35a. Verses from certain works of Subki (*d.* A.H. 771 = A.D. 1370), in which are contained certain questions and replies relating to the theological doctrines قضا and مشيت (decrees existing eternally in the Divine mind, and the Divine pleasure). The questions are by Ibn al Baqîqî, a Mu'tazilî scholar of the 7th century A.H., and the replies by Ibrâhîm bin Ṭalḥa, the teacher of Subkî, and by Muḥammad bin Sa'd, the pupil of Baiḍâwî (*d.* A.H. 685 = A.D. 1286).

Questions.

اذا ما قضى ربي بكفري بزعمكم و لم يرضه مني فما وجه حيلتي

قضى بضلالي ثم قال ارض بالقضاء فها انا راض بالذي فيه شقوتي

اذا شاء ربي الكفر مني و شئته فهل انا عاص باتباع مشيتي

Replies by Ibrâhîm.

حمدت الهي اذ هدى خير امة الى خير دين مستقيم و ملة

و انك عاص حيث خالفت امره و ان كنت وافقت المشية فاصمت

و ما انت وافقت المشية عالماً بما شاءه لكن منت بضلة

Replies by Muhammad bin Sa'd.

فمعني قضاء الله بالكفر علمه بعلم قديم سرما فى الجبلة

و اظهاره من بعد ذاک مطابقاً بادرا كه بالقدرة الازلية

Foll. 35b–36. Quotations from different works on different points of theology.

Foll. 37–39. IV. الرسالة المنظومة فى العقيدة. Ar Risâlâlatu Al

Munẓûmat fî Al 'Aqîdat. A unique copy of a versified treatise on theology, by Aḥmad bin Muḥammad, the grandson of Imâm Shâfi'î (*d.* A.H. 204 = A.D. 820). Isnawî, fol. 259, mentions the author as a reputed scholar of his age. The fact that the author was a son of the daughter of Imâm Shâfi'i, who died at the beginning of the 3rd century A.H., suggests that our author belongs to the same century.

Written in fair Naskh.

Beginning :—

الحمــــد لله القديم البــاري رب الانــام مقـــدر الاقـــدار
باني السماء من الدخان بصنعة و مبـــدل الظلمـــاء بالانوار
متـــوحد في ذاته و صفـــاته متقدس عن كل وصف طاري

No. 645.

foll. 7 ; lines 24 ; size 8 × 5 ; 7 × 5.

المجموعه

AL MAJMÛ'AH.

The present Majmû'ah contains two treatises, which are both autograph copies, written in Magribî characters.

Foll. 1–4. I. الرسالة في شرح صفة السمع. Ar Risâlatu fî Sharḥi Ṣifat As Sama'. An explanatory note on the passage in the 'Aqîdat of Sannûsî (*d.* A.H. 895 = A.D. 1490), for which see No. 565 above, dealing with Sama' (the power of hearing), one of the Divine attributes.

By Muḥammad bin Muḥammad Ad Daqqâq Al Mâlikî محمد بن محمد الدقاق المالكي, a famous Mâlikî scholar and Ṣûfi of the 12th century A.H., who, leaving his native place (Fâs), came to Medina, where he permanently settled. He studied under the eminent scholar, 'Abdar-raḥmân bin 'Abdal Qâdir, and others. We are told by his biographer that in Medina he spent his life in teaching religious works and delivering lectures on the same. He died in Medina, A.H. 1150 = A.D. 1737, leaving behind him a large number of pupils. He was buried in the famous cemetery called Al Baqî'. See Silk Ad Durar, vol. iv, p. 122.

Beginning :—

الحمد لله رب العالمين و حسبنا الله و نعم الوكيل ولاحول ولا قوة الا بالله العلي العظيم و الصلوة و السلام علي سيدنا محمد ... و بعد فقد ذكرت في درسني للعقايد السنوسيه تعريف السمع *

The colophon, in which the name of the author is indicated, the author's name runs thus :—كتبه العبد الفقير الى رحمة ربه محمد بن محمد الدقاق المغربي المالكي *

Foll. 5–7. II. الرسالة في شرح صفة السمع. Ar Risâlatu fî Sharhi As Sifat As Sama'. A supplement to the preceding note.

By Muhammad bin Taiyyib al Mâlikî محمد بن الطيب المالكي, a Mâlikî scholar of the 12th century A.H. and a contemporary of the author of the preceding treatise. He was born in Fâs, A.H. 1110. where he was brought up and received his education under his father and many others. His biographer tells us that he studied under 180 Shaikhs. He visited Syria, Egypt and Arabia; and finally settled in Medina, where he passed his life in teaching and composing works. He died in Medina, A.H. 1170 = A.D. 1756, and left behind him a large number of pupils and 50 compositions. See Silk Ad Durar, vol. iv. p. 91.

Beginning :—

يا من جلت اوصافه القدسية عن الاشباه و النظائر الخ *

The following colophon indicates the name of the author :—

المفتقر الى عفو ربه و مغفرته محمد بن الطيب المالكى الخ *

THE END.

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